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THEAGENES & CHARICLEA.

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The Second Edition.

LONDON,

Printed by *J. Leake*, for *Edward Poole*,
at the *Ship*, over against the *Royal*
Exchange in *Cornhil*. 1687.

TO HIS GRACE
THE
Duke of Beauford, &c.

My Lord,

AS I have long had an Ambition of presenting some Essay to Your Grace's Patronage, I was likewise sensible that no Performance (which was entirely my own) could, without Presumption, aspire to that Honour: But this Address comes Arm'd with a double Apology; not only the fix'd Reputation of the
A 2 Work.

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b36866

The Epistle

Work in the Original, but on account of the Translation it self, being half perform'd by a Person of Quality and Judgement. By whose untimely Death we were deny'd the Happiness of his farther Progress, and I was prevail'd with to think that the World would rather dispense with my course finishing of the Piece, than lose the part which he had so well begun. Beside the Testimonies of the Learned for my Author, it is yet to be added, That he was not only the First who attempted this way of Writing, but the Best. The *Cassandra* and *Cleopatra* of the *French* were Scions from this Stock, nor shall we envy them the Reputation which those Authors seem'd

DEDICATORY.

seem'd chiefly to design, the diversion of the Ladies. *Heliodorus* has as well contriv'd for their favour, yet so as to make the Amour subordinate to Instruction, and every where an occasion of dispensing that Learning and Experience, with which he was so wonderfully furnished. The Philosophy and Politicks deliver'd in the Romance of *Barclay* have render'd it worthy the perusal of the greatest Statesmen; yet, on the first view, we shall find the *Argenis* to be but a Copy of *Chariclea*. But after all his maxims of Conduct, and Examples of Vertue, methinks I see the Authors Genius tremble to come under your Graces Inspection, who have in
Practice

The Epistle

Practice so far excell'd the most perfect Images that he could feign. Of what Importance your unshaken Loyalty, Industry, and Prudent Management, has always been towards the Happiness of this Nation, is best known to persons of your own high Sphere, where your Grace is placed a Star of the first Magnitude. But Your more immediate Influence for the publick Safety, in the late season of our Extremity, was so manifest, that thousands were Spectators of its Operation. The proud Invader himself acknowledg'd his measures to be broken in their Foundation, by your presence in *Bristol*, the main Fortrefs of his Hopes; from which he was obstructed

DEDICATORY.

structed by Your Grace's matchless Interest and Conduct. For a Parallel to this Service, we must run up to your own great Ancestor, whose Name shall be Sacred to Posterity as long as * *Ragland* Castle shall have one Stone left upon another.

* Marquess of Worcester's Seat, last Garrison held out for King Charles I.

I have too just a sense of Your Grace's Character to attempt your Panegyrick; yet, in Gratitude, I am obliged to say, That while Your Grace is blest with Qualifications to adorn the Noblest Court, it is Your peculiar Glory to have Magnificence and Condescension to charm all Mankind. That Clemency I must make my Sanctuary for this Address, and leave

The Epistle, &c.

leave Your *Encomium* to some
more able Genius, while the
height of my *Ambition* is to sub-
scribe my self

Your Grace's

Most Devoted

Humble Servant,

N. TATE.

THE

Testimonies of Eminent Persons, Anci-
ent and Modern, concerning the fol-
lowing Work.

Heylin, lib. 2. p. 200.

HEliodorus the Author of that Ingenious
Piece, call'd The Æthiopick History,
which he so prized, that he chose rather
to lose his Bishoprick, than consent to the
Burning of his Book, which a Provincial Sy-
nod had adjudged to the Fire. A piece indeed
of rare contexture and neat contrivance, with-
out any touch of loose or lascivious Language,
honest and chaste affection being the subject of it,
not such as Old or Modern Poets shew us in the
Comedies or other Poems: for here we have no
Incestious mixtures of Fathers and Daughters:
no Pandorism of Old Nurses: no unseemly acti-
on specified, where heat of Blood and opportunity
do meet: nor indeed any one passage unworthy of
the chastest Ear.

Phil.

Testimonies Ancient and Modern,

Phil. Melancth.

THE Stile is Florid without Affection; the Variety of Councils, Accidents and Events contained therein is wonderful; exhibiting most Images of humane Life, so that it may be read by all with equal Profit and Pleasure.

Stanizlaus. Equ. Polon.

THE reason why Learned Men have thought The Æthiopian History of Heliodorus, worthy the perusal of Posterity, is very evident, the design being equally accommodated to the Instruction and Diversion of the Reader. In which, besides the Elegance of Stile, not only changes of Fortune, but examples of Vertue are set forth.

Vicentius Obsopœus.

I Recommend The Æthiopian History of Heliodorus, as the most absolute Image of all humane Affections; a perfect Example of Conjugal Love, Truth and Constancy being wonderfully drawn in the Characters of Theagenes and Chariclea. I pass over the Beauty, Contrivance, and Artifice in the expression. Of all Greek Authors that ever came into my hands, I must affirm

Concerning the following Work.

affirm him to be the most pleasant and will venture to say the most Learned. For the Truth of his Tale I leave it to himself, but for the probability it may compare with any History. For the Argument which is various, I can aver it to be compleat; forasmuch as it is, besides the continued pleasantness of the Tale, full of admirable turns and surprises; he has most skilfully given the Cosmography of many places; laid open the secret causes of Nature in many Instances; learnedly described the Rites and Customs of many Nations; the nature of divers Mountains, Rivers, Stones, Herbs, and Regions of Ægypt and Æthiopia especially, Countrys the least known; mingling all with such beautiful digressions, that in the whole Work he hath left nothing imperfect or what might give offence to the most Critical Reader.

Cornelius Sutorius.

THis Work is so furnished with wisdom in Councils and Government of humane Affections, such Discipline and knowledge in all circumstances of War; such Inconstancies of Fortune and variety of humane affections, that it seems wholly derived from the purest Fountains of Eloquence.

Thomas

Testimonies Ancient and Modern, &c.

Thomas Dempsterus.

Heliodorus the Phœnician, the most Eloquent and chaste Writer of Loves; most Delightful and Artificial in the management of his Story.

Hieronymus Commelinus.

Heliodorus the most Elegant Author, in whose Volume are many Sentences, Grave, Solid, Ethick, Political, Oeconomick. How many things therein subservient to antiquity nowhere else delivered. This is attested by divers amongst the Ancients, viz. in the Melissa of Antony, and the Centuries of Maximus: to instance in modern Authors would be endless. I will mention Barnabas Brissonus instead of all: Whosoever reads his Treatise concerning the Persian Principality, will easily find how much he was obliged to this Author.

LICENSED,

RO. L'ESTRANGE.

(1)

THE
ÆTHIOPIAN
HISTORY.

The First Book.

THE break of day had now dispersed the darkness, and the Sun with earliest beams, guilded the summits of the Mountains; when a Troop of Men that had no Living but by Robberies, and Rapine, appeared upon the Promontory that elevates it self over one of the Mouths of Nilus, named the Heracliotick: Being assembled, they made a stand to take view of the Sea, that lay like a vast Valley underneath them; but when they saw nothing that presented hope of Prey (all the Ships they discovered, sayling off to the Main) they cast their Eyes to-

B

wards

wards the neighbour Shoar, and encountered this Object.

A Ship at Anchor, no men in her, yet heavy laden, as might easily be judged afar off, for she was of that burthen, as she drew Water to the third Deck. The Shoar was covered with a Massacre of men, some dead, others were but half dead, and the parts of their Bodies that yet panted, gave assurance to the beholders, it was no long time since the Fight was ended; nor were these the Marks of a just Quarrel, they were the said Relicks of an unfortunate Feast. There were Tables that stood yet full furnished, and some that were overturned betwixt the Arms of those that sate at them; others lay like Tomb-stones over the Dead that had (as it is probable) hid themselves under them: Many Bowls and Pots were cast down, and many yet held in their hands that had taken them either to drink, or to cast at their Enemies heads; for the suddenness of the Mutiny, and the necessity, had taught them a new way, and (instead of Darts and other offensive Weapons) armed them with the Cups they drank in. They lay, one cloven with an Axe, another his Brains beat out with Shells that lay ready on the Sands, some bruised to pieces with Leavers, many burnt with Coals of Fire, and divers others, diversly Murthered; but the most were Shot to Death with Arrows. In sum, Fortune in a little time had produced strange variations, contaminating the Wine with Blood, changing the cheerfulness

fulness of a Feast into the horrors of a Battle, promiscuously mixing their Meat with Wounds, and Drinking Healths with Death; preparing such a Stage for the *Ægyptian* Thieves to be Spectators; but from those heights they could not understand the Play; for they plainly saw a defeat, but no Masters of the Field; an absolute Victory, but no Spoils taken; a Ship unmann'd, but else untouched; hulling in that dangerous Road, as if in full peace, and in the midst of the greatest security in the world.

But though ignorant of the Cause, they were greedy of the Prey; and resolved to make themselves the Conquerors: So they marched forward to the pillage; and when they were not far from the Ship, and near to the dead Bodies, there was presented to their sense, a sight of greater astonishment than the former.

It was a young Lady, sitting upon a Rock, of so rare and perfect a Beauty, as one would have taken her for a Goddess, and though her present misery oppress her with extreamest grief, yet in the greatness of her affliction, they might easily perceive the greatness of her Courage: A Laurel crown'd her Head, and a Quiver in a Scarf hang'd at her back; she rested her left Arm upon her Bow, and let her Hand carelessly hang down upon her right Thigh; she leaned on her other Arm, laying her Cheek upon her hand, and fixing her eyes upon a young Gentleman that lay not far distant from her; he was covered in his wounds, and

now began to raise himself a little, as if awaking out of a deep sleep, almost of Death it self; yet such a stock of Beauty shined in his Face, and the Blood that rained down so set off the whiteness of his Skin, as made him shew most lovely; the pain he felt, seemed to weigh down his Eye-lids, and the Beauty of the Lady, to attract and open them.

He had no sooner recollected his Spirits, and scarce breath'd, but with a languishing voice he pronounced these words.

Sweetest, Is it true that I yet behold you Living, or (perishing in the execution) have you encreased the number of the dead? can you not, not even in Death be ravished from me, but will your shadow be yet a looker on, and sharer in my Fortunes?

It is from you reply'd the Maid that I expect my Fortune, Life or Death; this you here see (shewing him a Steeletto in her lap) hath yet not done its office, hindered by the happy signs of your recovery.

This said, she leaped from the Rock, and the Thieves upon the Mountains surprized with fear and astonishment ran to hide themselves behind the Bushes: For she appeared more Divine when she was upon her Feet; her Arrows in her Quiver clashing as she stepped, her Robe (that was Cloth of Gold) glittering in the Sun, and her Hair that flowed under her Coronet (like the Priestesses of *Bacchus*) reaching almost to the ground. One said she was a Goddess, and sure the Goddess *Diana*, or *Iris* the Patroness of their Country;

try; others conceived her to be a Votress to some God, that inspired with divine fury had made so great a slaughter.

This while the Maid running to the Gentleman, cast herself upon his Body, wept, kist him, wiped his wounds, and imbraced him so closely as if she could hardly be assured she had him in her Arms.

The *Ægyptians* observing this, presently altered their Opinions; What, said they, are these the actions of a Goddess? do Goddesses kiss dead Men? and with so much commiseration! So encouraging one another, they marched on, and found the Lady dressing the young mans wounds, and coming close behind her, did not dare to attempt any thing, not so much as to speak to her; but the noise they had made, and their shadows cast before her Eyes, moved her to turn her Head; and when she had seen them, she again declined her Face; and applyed her self to bind up her friends wounds, not so much as the least daunted with the unusual Aspect, and colour of these armed *Ægyptians*: So powerful is sincere affection, as it despises all other pleasing or displeasing things, and transports our whole care and thoughts to the object we love dearest: But when the Thieves passed on, and stood in front before her, and seemed as if they would attempt something, she lifted up her Eyes again, and seeing them so black and ugly,

If you be (she said) these dead mens Spirits, you do

do us wrong to trouble us, since most of you with your own hands slew one another; if any of you fell by ours, it was but in our just revenge, to repell the violence you offered to my Chastity; but if ye be living men, I should take you to be Thieves; if so, you come most opportunely: Free us, I beseech you, from these evils that oppress us, kill us, and put an end to all our misery: These passionate words she spake with as sad an Accent.

But they (neither understanding her words nor meaning) left her with the wounded Gentleman, not putting any surer guard upon them than their own weakness; and hasting to the Ship, they unladed her, every man carrying out as much Gold, Silver, Precious Stones and Silks, as they were able to bear, neglecting other Commodities (tho' rich and various) and when they had every one as much as satisfied their Avarice, they lay'd it down upon the shoar, making it up into packs, and dividing it, not by reason, or after the just value of the things, but equalling them by weight, reserving for the last, to resolve what to do with the young Gentleman and the Lady.

Mean while there appears upon the Mountains a second Company, two riding before them as their Captains; these were no sooner perceived by the former, but without preparing for the fight, or daring to take with them any part of the spoil, lest it might give occasion to the Enemy to pursue; the fear that strook their hearts, made them take their heels with the greatest agility

gility that was possible, for they were but Ten, and those they saw coming were twice that number. Thus the Lady was twice taken, and yet not Prisoner. Now these others, though they had an extream longing to be at the pillage, and had already devoured it in their hopes, yet the Apprehension, that troubled their Spirits, not knowing the cause of these events, retained them for a while; for they imagined the first Thieves had made that horrible Slaughter; and observing the Lady in all the dangers that threatned her, to be no more afraid than if there had been no such thing, careful only of the young man's wounds, that seemed to pain her more, than if they had been her own; they remained mightily amazed, as well at the generosity of her courage, and rareness of her Beauty, as at the delicate shape and exact stature of the wounded young man; who began to resume his natural Colour: After they had long considered, their Captain stept forth, and took her by the hand, commanding her to rise and go with him; but she that understood not his Language, and yet doubted what he meant, drew the young Gentleman along (nor would he part with her) and setting her Steeletto to her Breast, threatned to kill her self, if they might not go together: The Captain understanding her more by action and signs, than by her words, and hoping if the young Gentleman recovered, he would serve him in designs of higher Nature; made his Page alight, and he also

dismounting, caused the two Captives to be mounted on his Horses, and himself setting forward on foot, whilst his men trussed up the Pillage, went with the Prisoners to help them, if happily their weakness should not suffer them to help themselves, nor did their Captivity want a Glory, to see the Conqueror humbled to the Conquered, and to be waited on by him that had them in his power: So great is the Appearance of Nobility, and Magick of a Beauty, as to subdue the inhumane Nature of Thieves, and to mollifie the hearts of the most Barbarous. When they had now passed along the Sea Shoar, about half a quarter of a Mile, leaving the left hand-way, they turned up-hill, and climbing over, doubled their paces, to arrive by day-light, at a Lake on the other side the Mountain.

This part of the Country is by the *Ægyptians* named the *Bucolia*, or Pasture, in which there is a Valley that receives the Innundations and disburdenings of *Nilus*, growing into a Lake of an infinite deepness in the midst, but near the sides it is but shallow and marish: Here the *Ægyptian* Thieves live together with a kind of policy, and observing a certain form of a Republick: Some dwell in Cabbins or Huts, builded upon little spots of Earth, that rise above the water in divers places of the Lake; others live in Boats, that they use both for ferrying over, and habitations for themselves and wives, who are there brought a-Bed; their

their Infants first suck the Mothers-milk, and within a while are weaned, and use to eat Fish, got in the Lake, and broyled in the Sun; when a little one desires to go, his Mother tyes a Cord to his Foot, that reacheth no farther than the Boat, committing him to this new guide.

Thus all that are born within the Lake, account it for their Nurse and Country, and hold it as a strong protection to their Robberies, and to that end such kind of people flock hither from all parts; for the water serves them for a wall, and the great quantity of Reed and Cane that grows about the borders, stands before them as their Bulwark, and therein they have cut out so many ways, intermazed one within another (which their practice makes easie to them) and cuts off all hope of incursion from the Enemy.

The Sun now declining to the West, the Captain and the rest of his company arrived at this Lake, and dismounting the two Prisoners, carried the Prey aboard their little Boats; presently all their Fellows that had stayed at home, some from one side of the Fenns, and some from the other, came running to meet their Captain, and received him as their King, doing him all humble reverence; but when they had viewed the riches of the Prize, and the divine form of the Maid, they conceived their companions had robbed some Temple, and taken away the Priestess, or the living Image of some Goddess; so with a thousand glorious Praises, elevating their Captains Valour to

to the Heavens, they all conducted him to his place of residence, which was a little Island cut off from theirs, and reserved only for him, and some few appointed to be always near his Person: Being landed here, he commanded the multitude should retire home, and not fail to attend him the next morning: Himself with some few of his Friends made a short Supper, then committed the two Prisoners to the custody of a young Grecian (taken by the same Thieves not long before) to the end he might serve for their interpreter; and giving him order they should be lodged in a Tent joyned to his own; charged him to dress the Gentlemans wounds, and see that none should do injury to the Lady, whilst he wearied with the labour of his Journey, and the care of present business went to rest.

But when silence reigned in all the Island, about the first watch of the Night, the Maid being alone, used her solitude, and absence of her keeper, as an occasion given her to ease her Spirits with complaining, the calm of the Night exciting her sad thoughts, and being able to see nothing that might divert her mind; when she had deeply sighed to her self (for she was separated by command of the Captain, *Theagenes* lying with *Knemon*, and she resting on a poor low Palate) weeping as if her heart would break.

Oh Apollo (she said) how much greater is our punishment than our offence! cannot all our past miseries extinguish thy revenge? We are deprived of the
sweet

*sweet presence of our Friends and Parents, we have been taken by Pyrates, we have been tossed at Sea by Tempests, and a thousand times in danger of our lives, we are now at Land a prey to Thieves: Alas are we yet reserved to be more tormented? Where at last wilt thou end the Progress of our Miseries? To dye with a noble Fame, were a sweet death; but if any Villain shall offer to force me, which my *Theagenes* never yet attempted, with my own Hands I will prevent him, and strangle this betraying Beauty, keeping my Virtue to adorn my Epitaph, whilst thou *Apollo* shalt be called the most cruel Judge.*

She would have proceeded, but *Theagenes* thus interrupted her, *Cease my dearest, my Soul Cariclea: tis true you have reason to complain, but you provoke the God more than you do believe; we ought not to contradict the will of Heaven; by Prayers not Injuries, that which is greater than our selves, must be appeased. You say true, replied Cariclea, but pray how do you? Better he said, since Evening; I thank this Gentleman, he hath applied that to my wounds, hath much aswaged their inflammation. You shall find your self more easie to Morrow Morning (added their Keeper) For I will gather you such an Herb, as shall heal your wounds at the third dressing; I have tryed the properties of it by many experiments, since my self was taken Prisoner here; for none of my Captains men have ever come home wounded, but in a little time I have effected their cure by the same means; and do not you wonder I take*
such

such particular care of you, for your Fortune represents my own; I must needs pity a *Grecian* misery, that am my self a *Grecian*. A *Grecian*, (Oh Immortal Gods! cryed the two Prisoners for joy) I am both by Language and Birth. This yet (said *Theagenes*) gives us some breathing space from our afflictions; but how may we call you? my Name is *Knemon*. Of what part of *Greece*? Of *Athens*. Do us the Favour I beseech you, to let us know your Fortune: Forbear (said *Knemon*) do not make my woes to bleed afresh, nor let not me with abundance of my Evils increase yours; neither would the whole Night suffice for the Narration; and you after your many Labours had need of rest and sleep: But they insisting, and telling him that it would not be a little comfort to them, to hear of chances like their own: *Knemon* begins thus;

My Fathers Name was *Aristippus*, a Native of the City of *Athens*, a Senator of the higher Court, and of no mean Fortunes: It happen'd that my poor Mother having paid the Tribute that all humane Creatures owe to Nature, my Father resolved upon a second Marriage, because he had as yet but one Son, and did not think him worthy of all his care; he therefore matched with a Woman, named *Demæneta*, she was Fair enough, but had a Soul the most black and fowl: She had no sooner entered our House, but she made her self the absolute Mistress of it, and reduced all things to her Power and Pleasure; charming the good

good man my Father with her Beauty, and officiously observing all his Humours: For she (if ever Woman) had the art to move the violence of Affection, and to make him passionately in love with her; if Affairs pressed his departure, she wept; at his return she would meet him, accuse the slowness of his coming, and protest she had perished if he had tarried never so little longer; at every word embracing him, and moistening her kisses with her Tears, insomuch that my Father was so taken with her, as willingly he did see or think of nothing else. At first she used me as if I had been her own Son, and added this as a greater tie upon his Love; sometimes she would kiss me, and desired that I might stay at home to play with her: This pleased me, and not suspecting what would follow, I admired that she expressed such a Motherly Affection to me; but when she appeared more petulant, and that her kisses grew more intemperate than became her, her carriage exceeding the bounds of modesty; Then I began to suspect, avoid, and repel her allurements; I omit the rest, because it would be tedious, to tell with what ways and promises she would entice me, how she would call me her sweetest Favourite, her Heir, and oftentimes her Soul, making a mixture of fair Names, or any thing whereby she hoped I might be caught. In more serious and important matters bearing her self as a Mother, but in dalliance shewing plainly she was in Love: At length this happened, upon the day of the great solemn-

solemnity, that we call the *Panathineon*, when the *Athenians* carry a Ship in procession through the Streets in Honour of *Minerva*: Being then in the prime of my Youth; after I had sung the usual Hymn to the Goddess, the Rites ended, I returned home, yet vested in my Robe and Coronet; she had no sooner cast her Eyes upon me, but she lost her reason, and could no longer disguise her passion, nor cover with her Art, the violence of her Flames, but running to me, embraced me, called me her young *Hippolytus*, her *Theseus*. Judge you in what case I was then, that now blush to speak it: That Evening my Father supped in the *Prytaneum*, and as is usual in those publick Feasts and Meetings, stayed there all Night: Now when all our House were in their first sleep, she came to my Bed, and urged me to satisfy her unlawful desires; but I resisting both her Threats and Flatteries, fetching a deep sigh, she left me, and that Night plotted revenge. My Father coming home about noon next day, and finding her a Bed, asked her how she did? She told him she was not well; but he pressing her to speak particularly the cause of her sudden Sickness;

This good Son (she said) so full of Piety towards me; our common Child, whom I have loved (I call the Gods to witness) more than your self, suspecting me by some signs to be with Child, which I have concealed from you till I should be better assured of it myself, took the occasion of your absence, and when

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I advertised him of his duty, and perswaded him to Temperance, and to abstain from Drinking and wanton Courses, for I knew his irregularities in that kind, though I would not tell you so much, fearing to incur the suspicion of a Step-mother: Whilst I was thus discoursing with him alone, lest he should be too much ashamed; I blush to tell you the rest, he spurned me with his Foot, and hath made me in this case as you now see.

My Father hearing this, without speaking to me, or giving me leisure to defend my self, not believing she that had witnessed so tender an affection to me, would now bely me; having found me in my Chamber, he set upon me, beating me with his own hands, and causing his Servants to scourge me with rods in his presence: I being not able to imagine for what cause they thus abused me; but when the first motion of his choler was past, Father (said I) yet now at least (since before you would not suffer me) let me know the reason of your displeasure, and what offence I have committed to deserve this cruel Punishment. Dissembling Traytor, he replied, wouldst thou have me to be the Historian of thy Villanies? and turning away from me, hastned to *Damaneta*; but she (for she had not yet satisfied her Cruelty) lay'd a new train for me.

She had a Maid called *Thisbe* that played excellently well upon the Lute, a handsome Maid; her she commands to love me, and presently she obeys

obeys her, and she that had oftentimes before rejected my suit to her, began now to tempt me with her looks and gestures, in such sort that my Vanity believed I was grown Beautiful on the sudden: To conclude, I admitted her to my Bed, which she continued to visit often; and when I warned her she should take heed lest her Mistress should perceive her: Lord (said she) how simple you are! if you think it such danger for me, a Slave, and bought with Money, to be taken thus; what punishment do you judge my Mistress deserves, who boasting her self nobly Born, and having a Bed-fellow by the Laws of Matrimony; Lastly, knowing Death to be the reward proposed for her sin, yet fears not to commit Adultery. Oh! say not so (I reply'd) for I can by no means believe it. Yes if you please (said *Thisbe*) I will bring you where you may take the Adulterer with her: I having told her she should with all my Heart; I will, she answered, both for your sake, that have been extremely injured by her, and for my own, that daily suffer under her vain Jealousie. Therefore (if you have courage) prepare your self to take him: I having promised her I would not fail, she presently retired her self. The third night after, she came and waked me from my sleep, telling me the Adulterer was within, and my Father by a sudden necessity called into the Country, which she knowing before, had made him this appointment, and that it was now time for my revenge, and wish-

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ed me to take my Sword lest the Villain should escape me; I did so, and carrying it naked in my hand, *Thesbe* going before me with a Light, I came to the Chamber Door, which I found locked, and saw through the crevices, the glympse of a Lamp that burned within: Transported with impatience, I broke open the Door, and running in, cryed out aloud, Where is this Villain, the Gallant; Inamorato of this Illustrious Lady, that is famed to be so Virtuous? And then approaching with a full intent to Nay! them both to the Bed; I saw my Father (Oh good Gods!) who had leapt out in his Shirt, and now was upon his knees before me; And oh Son (said he) restrain a little your passion; take pity of your Father; spare these gray Hairs, that have given you your breeding: We have done you wrong, 'tis true, but it is not of that Nature, you should pursue us to the Death; suffer not your Fury to transport you, nor stain your Hands in your Fathers Blood: In these, and other lamentable Words, he pleaded; whilst I (as if strook with a Clap of Thunder) stood silenced, and astonished; looking round about the Bed and Chamber, not knowing either what to say or do, wondring what became of *Thesbe*, that I know not how, had slid away from me. In this amaze my Sword fell out of my Hand, and *Damæneta*, ran presently and caught it up: My Father now seeing he had escaped the danger he apprehended, laid Hands upon me, and commanded I should be bound.

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Damæ-

Damæneta persisting to exasperate him against me; Did not I tell you this? that you should take heed of this Youth, that when occasion was offered he would have some design; I knew it by his Face, I saw into his Heart: Indeed you told me so (he said) but I could not believe you: Then pinnion'd (as I was) he commanded me to be taken away, and would not give me liberty to speak: Next day in the morning, he produced me to the People in my Bonds, and casting dust upon his head,

It was not to this Hope Athenians, that I bred this Child (said he) but promising to my self he would one day, be a support and stay to my feeble Age; willing out of such Fortunes as the Gods bestowed upon me, to render him accomplisht in all sorts of Virtues I provided able Masters to instruct him in the Liberal Arts; and when he had tasted the Elements of Letters, caused his Name to be inrolled in the Register of my Family, made him a Free-man of your Town, that Living under your Laws, he might enjoy your Priviledges; and so much I have loved him, that I have made my whole Life a trouble for his sake; but he forgetful of all these Benefits, first did me injury in his cruel usage of this my Lawful Wife; and lastly entred my Chamber in the night, Armed with his Sword, and was only so far from being a Paracide, as Fortune stood between us, a suddain Terror making his Sword fall out of his hand. I now fly to your Justice, and have here brought him before you; for though by the Laws, with my own bands

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I might have killed him, yet I would not; esteeming it better that he should receive his punishment from you, than an unfortunate Father spot his hands in the Blood of his own Son.

Speaking these words, he wept; and *Damæneta* seemed to take on extreamly, calling me miserable, that should die thus; justly indeed, but yet before my time, and that sure some Devil had possess'd me, and put it into my Mind, to attempt my Fathers Life; her Tears bearing false Witnels of her Sorrow, and confirming my accusation as Truth: And when I beseeched they would permit me to speak, a Notary stepping in, put this strict question to me; Whether I had not enter'd my Fathers Chamber in the Night, with my Sword naked? I did enter (I reply'd;) but hear me, and I will tell you how; presently the People clamoured out, and said, I ought not to be suffered to speak more; some cryed stone him; others bid the Hangman should take me, and throw me down headlong from the Precipice: During this time of their Distractions in Opinion, I cryed, oh Step-mother! alas I dye for my Step-mother, my Step-mother condemns me without a hearing! These words touched the Hearts of many, and made them suspect the Truth; but yet I could not be heard; for the People were in that tumult and trouble, as it was not possible to appease them: When they came to numbring of the Votes, they found about One Thousand Seven Hundred that condemned me to Death, one

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half

half whereof adjudged me to be stoned, and the other, to be cast headlong from the Rock; there remained yet about another Thousand, that slackning something of their Severity, out of the Suspicion they had conceived of my Mother-in-Law, condemned me to perpetual Banishment; and it was concluded according to their Sentence; for notwithstanding they were the minor part, both the others being joyned, yet take the first severally, and a Thousand made the greatest number: Thus was I exiled from my Country, and my Fathers House.

But the wicked *Damæneta* did not long escape unpunished by the Gods, that hate Impieties; how it was you shall know hereafter: Now it is time you should rest, for the night is far spent, and you had need of a great deal of sleep: Oh now you will add to our misery, reply'd *Theagenes*, if you leave this wicked Woman thus: Hear then (said *Knemon*) since your will is so;

After my Judgment was pronounced, I went down to the Port we call *Pyreum*, and lighted on a Ship that was bound for the Island of *Egina*, knowing I had some Friends by my Mothers side, that lived there: When I was landed, and had found out those I enquired for, I passed my time there a while, with indifferent good content: I had not staid there past Twenty Days, but walking as my custom was upon the Haven, I perceived a Bark making in; therefore staying a little to see from whence it was, the Planks were scarce laid

laid down, but a Passenger came running to me, and imbraced me; it was *Charias*, one of my old Acquaintance: Oh *Knemon* (said he) I bring you joyful News! you are revenged of your Enemy, *Damæneta* is dead: You are welcom dear Friend *Charias* (I reply'd) but why do you pass over your good News so lightly, as if it were some ill accident? Relate the manner I beseech you, for I fear she dyed by some unusual way, and escaped the Death and Shame she deserved: Justice said *Charias*, hath not altogether forsaken us, as *Hesiod* thought; but though sometimes it conniveth at the wickedness of men, and seems as if it slept upon their Sins, and for a time deferring to punish them, yet at length it overtakes them; as it hath done the wicked *Damæneta*: The Particulars whereof, came to my knowledge, out of the Familiarity that had past betwixt my Self and *Thesbe*, who concealed nothing from me; for when the decree of unjust Banishment had past against me, your Father Penitent for his act, withdrew himself from the company of men, and retired to his *Grange House* in the Country, there seating his own Heart, as the (Poet says) he resolved to spend the remainder of his Days; but suddainly all the Furies of Hell began to torment your Mother-in-Law; she loved you now in your absence, more than ever, and did nothing but complain incessantly, deploring your Fortune, but indeed lamenting for her own: No word passed from her mouth but *Knemon*, her Sweetest, her

Soul *Knemon*? In fine, her affliction grew to that excess, all the Town took notice of it, and the Neighbours, and Noble Ladies her Friends, that came to visit her wondered exceedingly to see a Mother-in-Law, witness such a Motherly affection, much commending her, and endeavouring to comfort her the best they could; but she told them her evil was greater than to be cured by persuasions, that they knew not the cause of her sorrows, nor what stings were in her Heart: And ever as she came to her self, she complained of *Thesbe*; that she knew not how to serve her purpose; How nimble she was (said *Damæneta*) to enterprize and execute a malice! she knew not how to make me enjoy the pleasure of my Love, but she knew how to deprive me of my Joy; in an instant, e'er I could think, e'er she would give me time to change my Mind. By these, and other words and actions, she accidentally shewed the displeasure she conceived against *Thesbe*, and that she meant her no good: But *Thesbe* (finding her indignation, and seeing she was lost in passion; disposed by her ill Nature, to lay some train for her, and mad both with Love and Anger) resolved to anticipate her, and by laying a Plot for her, to preserve her self; and coming to her, *Mistress* (said she) *What Destiny, Enemy to your Contentment, and my Fidelity, makes you accuse your Servant? I have always, and even in this last Act, obeyed your will; if any thing succeeds not to your wish, you must blame Fortune, not me; yet if you please*

please to command me, I shall testifie a great deal of affection, and no little industry, to find out a way to your content.

(Alas she reply'd) How is that possible, since he that only can content me is so far distant, and so much Sea and Land is interposed betwixt us? the unexpected Lenity of his Judg was my death, for had they covered him in a Monument of Stones, they had with him buried and extinguished my Flame; for when there is no more hope, there is no more care, or sence of pain: Now methinks I still see him, methinks I still hear him object against me my unjust deceits, and upbraid me with them, and I blush to think my self in his presence; sometimes I think I may yet enjoy him, and resolve to go my self and find him, in what part of the World soever he remains; this sets me all on Fire, this makes me Mad; and justly, Oh you Gods I suffer! For why did I plot against him, and rather not use him kindly? Why was I an Enemy, and not rather a Suppliant at his Feet? had he not reason to give me one refusal? I was a Stranger to him; he was afraid to stain his Fathers Bed; it might be time, acquaintance, and my expressions to him, might have won him: But I, crueller than a wild Beast, not as if I had been a Suiter, but a Mistress, that had the absolute Empire of his Will, thought strange he should not obey me; and in my unhappy rigour persecuted him for despising *Damæneta*, that had

not Beauty equal to his merit: But my *Thesbe*, what content was that you spake of?

Madam (she reply'd) *the World believes that Knemon hath obeyed his Sentence, and hath left the Town and Territory of Athens; but I know (that ever since that time I have been thoughtful to procure your quiet) he lyeth concealed at a Friends House here in Town: You have heard of Arsinoe, the Flutenist, and her Familiarity with him; she after his disaster, received him into her House, promising to go along with him; and till she can furnish her self with Necessaries for the Voyage, she keeps him in secret at her House. But Demæneta could not now refrain to interrupt her, saying, Oh blessed Arsinoe! both in the former Felicity thou hast tasted, and that occasion offers thee the present happiness to exile thy self with him: But what doth this concern me?*

Oh greatly Mistress (reply'd *Thesbe*) *for I will fain to be desperately in Love with him, and pray Arsinoe, that is my old Acquaintance, and my fellow Musician, to give me one nights lodging with him in her place; this being obtained, I will make over my right to you; you shall personate Arsinoe, and he shall take you for her; for I will look he shall have a Cup more than ordinary in his Head, and the Chamber shall be dark; and then I hope when your Desires are obtained, your Torments will cease, for the end of Love is enjoying: But if your Fire should kindle again, as I hope it will not, we must make a second Navigation (as they say) and sit again in*
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Council; mean time let us have a care of our present Business.

Demæneta approving, and praising *Thesbe*, conjured her to be secret, and expeditious; she (desiring but one day to dispatch it in) went presently to *Arsinoe*, and asked her if she knew not *Teledemus*? she said yes; pray thee (said *Thesbe*) make me beholding to thee, to receive us this night into thy House; for I have promised him a nights Lodging; he will come first, and I will follow as soon as ever I have got my Mistress to Bed. *Arsinoe* consenting, *Thesbe* ran presently to meet her Master, walking solitary in his Grounds, and thus spake to him.

Sir, I come to you the Accuser of my self, and to receive such punishment as you shall please to inflict upon me: I have deprived you of your Son, not as a Principal, yet as an Accessary; for when I found that my Mistress lived not as she ought, but wronged your Bed, fearing if it should be discovered by any other but my self, I should incur the Suspicion of being her Bawd; and especially pitying you, that so much loved and doted on her, yet had no better recompence; not daring to speak freely to you, I resolved to unfold the truth to my young Master; and coming to him in the night that none might see me, I told him my Mistress abused your Honour, and did receive an Adulterer to your Bed; but your Son (being then as you know incensed against her) understanding me that I said the Adulterer was with her in your Bed; carried away with rage, catcht up his Sword, and though
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I cryed to him to stay, yet he regarded me not, but thinking I had repented me of my Discovery, ran like a mad man to your Chamber; the rest you know: And now you may, if you please, purge your self before your Son, though absent; and revenge your self of her that hath done injury to you both: For I will this Night shew you Damæneta, lying with her Adulterous Friend, in the House of a Stranger in the Suburbs.

If you do it, said *Aristippus*, I will reward you with your Liberty, and it may be, when I see my Enemy punished, I may again take Comfort, and chase away the sorrow, that in despair of my Sons repeal, hath tormented my Old Age. I have doubted this a long time, and had ever some shadow of it in my apprehension; yet because I wanted manifest Proofs, I rested quiet; But what is to be done?

You know (said she) the Monument of the *Epicureans*; there do you stay for me in the Evening: Having thus spoken, she returned to *Damæneta*.

Madam (said she) dress your self presently, curl your Hair, and put on your best Jewels; for now your desires approach to their effect.

She instantly made her self ready, and *Thesbe* leading her the way, when they came near to *Arfinoes* House, she prayed her to stay there a little, and running in to *Arfinoe*, intreated her to go over the way, and let them have the House to themselves, for her Friend was bashful, newly initi-

initiated in the Rites of *Venus*, and would blush if he did see any but her self: *Arfinoe* consented, and *Thesbe* presently returning to her Mistress, brought her in, and having got her to Bed, took away the Light, for fear (she said) *Knemon* should know of her coming to the Island of *Egina* (for there he is supposed to remain) and wishing her to content her Desires, without speaking a word, told her she would bring the young Gentleman to her, that was but drinking with a Neighbour hard by: Then she made hast to meet her Master *Aristippus*, in the appointed place; and as she came along with him, warned him to be sure to take the Adulterer.

Aristippus followed her in, and by the Light of the Moon, that shined a little into her Chamber, with much ado he found the Bed: And have I taken thee (he said) thou Enemy of the Gods? Whilst he was speaking, *Thesbe* ran to the Chamber Door, and making a noise, cryed out, Oh wretched! What ill luck have we? the Adulterer is escaped, and therefore Master take heed; you know what former mistake was made by your Son: Fear not me, reply'd *Aristippus*, I have the wicked Woman fast; I desire no more, and so drew her with him towards the City; but she considering (as it is probable) the evils that encompassed her, the frustrating of her expectation, the ignominy of her Fault, and the punishment ordained by the Laws, for shame to be surprized, and in spight to be deluded; when she came

came right against the Pit, in the Academy (where you know our Captains (according to the custom of the Country) use to sacrifice to the *Hero's*, or *Demy-Gods*, for the prosperity of the Town) She brake from him with such a fury; as the Old Man feeling his strength unable to resist, was forced to let her go; and no sooner out of his hands, but she leapt into the Pit, and brake her Neck: A miserable end of an Impious Woman! I am revenged, said *Aristippus*, without employing the succours of the Law to punish thee. The next day your father recounted the whole matter to the People, and made all the Friends he could to get your Banishment repealed: I know not what is yet done in it; for before any thing was resolved, the particular necessity of my Affairs, pressed me as you see to come into these parts: Yet you may hope the people will consent to your return; and that your Father will imbarke himself to find you out, and bring you back.

This was the Relation *Charias* made me; what since befel me, how I came hither, and the Fortunes I have had, would be too long to tell you; with that he wept, and his two Prisoners bare him company in Tears, as compassionating his misery, and the more because his disasters made them have a livelier remembrance of their own: Nor had they ceased from Weeping, if Sleep, delighting, as it were, to Bath it self in Tears, had not closed up their Fountains.

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But *Thyamis* (so was the Captain of these Robbers named) having rested quietly the first part of the Night, was afterwards troubled with a strange Dream, and waking upon it, spent the rest of the Night in studying out the Meaning of it; for about the Hour that the Cocks Crowing (whether it be as some think out of a Natural feeling and knowledge of the Suns return to our Horizon, that moves them by instinct to salute that Divine Light, or by a certain heat proper to them, or by a desire to stir and seek new Nourishment) do summon Mortals to their customary Works, about that time the Gods sent *Thyamis* this Apparition in his sleep.

It seemed to his Imagination, that he was in the City of *Memphis*, where he was born; and that entering the Temple of the Goddess *Isis*, he saw it all on Fire; such a great number of lighted Torches were within it, and the Altars were full of all manner of Beasts for Sacrifice, their Blood flowing upon the Pavement, and Entries and Galleries were so fill'd with People, as their noise and tumult much amazed him; when he was come into the inner part of the Temple, he thought the Goddess met him with *Chariclea* in her hand; and said these words,

Thyamis, I charge thy Fidelity with this Virgin; yet having of her, thou shalt not have her; but thou shalt be wicked, and kill this Stranger; yet she shall not dye. These Ambiguities exceedingly troubled his Spirit; and often canvassing

sing the meaning. At length he expounded it thus; thou shalt have her, and thou shalt not; that is, possessing her for thy Wife, thou shalt have her a Maid no longer; thou shalt Murder her; that is her Virginity; but so killed, she shall not dye: Thus *Thyamis* interpreted his Dream, flattering his wishes.

When it was Morning, and the principal Thieves, according to his commandment were assembled; he bade that the Spoils should be brought forth (for by that specious name they call'd the Booty) and sending for *Knemon* to him, charged him to bring thither his two Prisoners: As he was carrying them to his Captain (Oh Gods) said they one to another, what Fortune now attends us? and conjured *Knemon*, he would be favourable to them to his power; which he promised, and bade them animate themselves, and not suffer fear to seize upon their Courages; for his Captain was not a Barbarian, but Noble and full of Courtesie; and that he well exprest by his Humanity, the Illustrious Blood of his descent; that it was meer necessity constrained him to take such a course of Life: When they were come into *Thyamis's* Island, which he had designed for that Assembly, he ascended to a higher Ground, and commanded *Knemon*, who stood below with the Prisoners to interpret to them; for *Knemon* had now learned the *Aegyptian* Language; and *Thyamis* did not yet well understand the Greek.

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My Fellow Souldiers (said *Thyamis*) you well know my Spirit and Affection to you, and in what sort I have ever managed your Affairs; for being (as you know) Son to the Chief Priest of *Memphis*; and unjustly deprived of the Dignity of the Priesthood, after my Fathers Death, by the Means of my younger Brother, in this Extremity, I fled into your Arms, and craved your Succours, to revenge my Wrong, and recover my Honour; and you favoured me so much, as by your general Suffrage to elect me your Captain; since which time I have lived amongst you, without entrenching upon your Priviledges, or challenging to my self any greater part of the Prize, than the meanest of you; but if Money were to be distributed, I only desired my share; if Prisoners to be sold, I caused the Prize to be laid down in common, knowing he that will discharge the office of a good Captain, must be above his Men in pains, and but their equal in Profit: When I took Prisoners in the Field, that were Men likely to do us Service, I have received them into the number of our Souldiers; others less serviceable, I have made Money of: I never offered violence to any Woman; but if they were Noble, I have put them to their Ransom, or restored them to their Liberty, pitying their Misfortune; others of meaner Condition, and such as the Chance of War made Captives, and were by their own natural Baseness inclined to serve, I have given you for Slaves: But now I have a Suit

Suit to you, that for my part of the Prey, you will please to give me this Fair Stranger; and though by my own Authority I might retain her, yet I hold it more honourable to take her with your Consent; for I should do very imprudently, if for gaining of one Prisoner a Stranger, I should lose or offend my Friends and Companions; yet the Favour you do me shall not be without a Recompence; for I will leave the Spoils to your Dispose: And forasmuch as we of the Prophectic Race disdain to mix our Blood with any Women that are not of our Quality, I am resolved to take this Virgin, not for the pleasure I shall receive in the equal enjoying of her, but for the propagation of an Issue to succeed me in my Sacred Charge; and I will give you the Reasons that induce me: When I first saw her, I esteem'd her to be nobly born, as well for the Riches she had about her, as that her Spirits failed not in the midst of her Calamities, but that she constantly stood the Assaults of Fortune; her Form, Modesty and Breeding were great Arguments to me of her Quality; for her Beauty exceeds all of our Times, and her Modesty is such as invites her Beholders to a Continency: why therefore should not I honour her, and judge highly of her? But what yet is more considerable, she seems to me to be a Religious Votress of some Goddess, since in all the Dangers that beset her, (believing it to be an intolerable sin (she never would pull off her Crown of Lawrel, nor her

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Sacred Robe; what Marriage then can be more equal, my brave Assistants, than the Son of a Prophet to match with a Maid consecrated to the Gods.

They all approved the Match, and wished him Joy. *Thyamis* catching the Words, I thank you, worthy Friends, he said, but we shall do well first to ask the Maids consent; for if I would have used the Law of *Empire*, to Will had been enough for all: but my Demands being only a lawful Marriage, the consent of two is necessary; and turning to her, Tell us (he said) you Fair One, what you do resolve upon our Propositions, and declare to us who, and of whence your Parents are: But she, after she had fix'd her Eyes a good while upon the ground, as meditating what she would say, at length she raised her Head, and looking upon *Thyamis*, with more Beauty than before, for her study to contrive her Speech, had painted her Cheeks with a becoming Blush, and her Eyes with the vehemency of her Thoughts sparkled with more than ordinary lustre; *Knemon* interpreting, she said,

Sir, it would better have become my Brother Theagenes to have answered you than I, silence being as commendable in Maids, as the Grace of Replying is in Men; but since you give me liberty to speak, and that you have express your Nobleness in seeking to compass just things by perswasion, not force, and in regard your Speech is principally directed to me, I am constrained to exceed the Bounds I have

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prescribed to my self, and are proper to my Sex, and to answer the Demands of my Conqueror in the Eyes and Hearing of so many Men;

Know then, our Countrey is Ionia, and we are born of one of the best Families of Ephesus: when we were come to the Age wherein the Noble mens Children of our Countrey are accustomed to do Service to the Gods, I was chosen Priestess to Diana, and my Brother Priest to Apollo. This being an Annual Honour, when the Tear was run out, we were to make a Voyage to Delos, in our Sacred Robes, and there to exhibit publick Games, for exercise of Letters, Musick and the Body; and so according to the manner of our Ancestors, to resign our Priesthood: To this end a Ship was made ready for us, laden with Gold, Silver, Silks, and other Necessaries both for setting forth of the Games, and feasting of the People: Thus we loosed out of the Haven, leaving our Father and Mother in their House, who in regard of the feebleness of their old Age, and the dangers of the Sea, did not dare to embark with us: many of the Citizens went the Voyage, some in our Ship, some in Vessels of their own; and having sayled the greater part of our way, with all favour of the Heavens, on a sudden the Clouds thickned, and a fearful Tempest arose, accompanied with Lightning and Thunder, that so masked the Skies, and plowed up the Seas, as we lost the benefit of our Compass, and our Pilot overcome with the greatness of the Evil, was forced to give way to the violence of the Tempest, and abandon the Government and Helms to the discretion

cnetion of Fortune. In fine, the Storm having (seven days and nights together) spent the fury of its strongest gusts upon our Vessel, we were cast upon the Shore where you took us, and beheld so great a Massacre of men, forasmuch as we there making a Feast of Joy, and a Sacrifice to the Gods of Thanksgiving for our Deliverance, the Saylor (with impious desire to possess our Riches) set upon us, and resolved to put us to the Sword; but we made such resistance, as after the loss of our Enemies and our Friends, we two, as you saw, remained the Conquerors; and would it had pleased the Gods we had ended our days among them, and not been the only miserable Relicks of that Battel; but since it so falls out, yet we are happy in this one respect, that some favourable Deity hath made us fall into your hands, and gives us, that late expected nothing but Death, the liberty now to treat of a Marriage, which I were indiscreet if I should refuse: For what Felicity can be imagined greater, than for a poor Captive to be thought worthy of her Generals Bed; add to this, that a Maid dedicated to the Gods, shall be taken to wife by the Son of a Prophet, that in a little while shall himself be a Prophet, which sure is not without some secret Mystery of Providence. I only beseech one favour, that before you marry me, I may be permitted to go to the next great Town, or any nearer place where there is an Altar or Temple of Apollo, that I may render up the Charge of my Priesthood, and put off the Marks and Ensigns of the God; it would do best at Memphis, when you have recovered the Dignity

of Chief Priest; for a Marriage joynd to Victory would be celebrated with more joy, and be as a Trophy of your glorious Actions; but whether before or after, I leave it to your pleasure, so as you vouchsafe to let me accomplish the Ceremonies usual in my Countrey; whereto I know you will condescend, since (as you say) you have been bred from a Child in the Mysteries of Religion, and are full of Reverence towards the Gods.

Thus she ceased to speak, and began to weep: All that were present did greatly approve her Answer, and by a general Cry assured her they were ready to see her Desires performed; and *Thyamis* consented half voluntary, and half by constraint; for his ardent longing to enjoy *Chariclea*, made him think an hour of delay an Eternity; withal he found himself so charm'd with her Speech, as if it had been a Syrens Song, that it forced him to allow of her Demands, having also a relation to his Dream, flattering his Desires with a belief their Nuptials should be held in *Memphis*: Then he broke up the Meeting, (having first divided the Booty, whereof his Companions freely gave him the richer and the greater part) and commanded them within ten days to be ready to sit down before *Memphis*, and besiege his Brother. To the Prisoners he assigned their old Tent, and *Knemon* to attend them, not now as a Keeper, but a Companion, and many times sent for *Theagenes* to his Table for his Sisters sake, whom he resolved not to visit often, for fear

fear her sight should increase his impatient wishes to enjoy her, and lest it should make him attempt any thing against what was publickly consented to, and privately figured in his Dream. For these Reasons *Thyamis* forbore to see her, thinking it impossible he should behold her and contain his longings; but *Knemon*, after every one was retired to their Lodgings, passed the Lake, and went a great way by Land to seek the Herb he had promised *Theagenes* the day before.

In the mean time, *Theagenes* taking the advantage of his Absence wept and lamented to himself, without speaking a word to *Chariclea*, but incessantly calling upon the Gods; and she demanding whether he did sigh for their common Misery, or that some new Disaster was befallen? Alas (said *Theagenes*) is there any thing more new, or more unjust, than to falsifie Faith, and violate Oaths, and that *Chariclea*, without memory of me, or of my Services, should treat of a Marriage with another?

Oh say not so (replied *Chariclea*) be not you more cruel to me than my Destiny: you have proved my Affection by many Arguments, and can you now distrust me only for words accommodated to the time, and for the interest of our Affairs? No, no, yourself may sooner change your Mind, than I. I can suffer all the Calamities of the World, but know there is no violence so great, that can separate me and Modesty; nor am I conscious of a fault that way, but in loving you too much, yet with an honest

and a lawful Love; for from the first entitling of you to my Heart, it was as to my Husband, not as to a Lover that could not moderate his Desires, having to this hour preserv'd the outmost Purity, often repelling your Impatience to consummate the Marriage which with Vows we had contracted; think how little reason you have to conceive I would prefer a Barbarian before a Greek, and a Thief before a man of all men the dearest?

But what was the meaning then (replied Theagenes) of your Speech in that famous Assembly, when you called me your Brother, methought it was a fine invention, putting Thyamis out of jealousy of our Love, and making way that we might freely be together, I approved your Story of the Countrey of Ionia, and of a Voyage to Delos for they were things like Truths, and led the Hearers in a pleasing Error; but to accord so freely to a Marriage, to article, and set down the time before such multitudes of People, I neither could nor would conjecture what it meant, but wished the Earth would open and devour me, ere I should see my hopes and services repaid with such Ingratitude.

At these Words, Chariclea imbracing Theagenes, and weeping, *How well I take these Fears,* (said she) *that torment you for my sake, since they make me know in the extremity of our Adversities your Affection is the same it was: but assure your self, Theagenes, if I had not carried it thus, we should not at this time have had the freedom to con-*
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fer together; for to be wilful, and to run a contrary course to the desires of one more powerful than our selves, begets but a stronger opposition, whilst yeilding words, applied to the motion of the Will, presently appeaseth the first heat, and by the sweetness of a Promise lays the Appetite to sleep; forasmuch as they that love after a gross rustick way, if at the first essay they get consent, they think they have done enough, and making sure they shall enjoy the content they wish, their Spirit is in more repose, and goes floating in their hope. This Consideration made me yield to Thyamis, in words only, commending the Sequel to the Gods, and the Genius that from the beginning hath taken our chaste Love into his Patronage; oftentimes a day or two put off, hath been greatly advantageous to the miserable, and brought means of safety, when no humane Prudence could work it; therefore for the present I deferred him, avoiding a Certainty for an Uncertainty; but we must do this artificially, and conceal it, as a slight at the Weapon, from our Enemies, even from Knemon; for though he be full of Courtesie, and hath done many Favours for us, and is as we are, a Grecian, yet he is, as we are, a Captive; and therefore if occasion should be offered, more likely to gratifie his Conqueror, than us the Conquered; for neither the time of his Acquaintance, nor his being our Countreyman, are sufficient Pledges to us of his Fidelity, and therefore, if at any time he touches at our Affairs, you must deny the Truth, for the Lye is not evil that does good to the Author, and no hurt to the Hearer.

As *Chariclea* was discoursing thus, *Knemon* entered all in a sweat, and manifesting a great perturbation by his countenance; Here *Theagenes*, take this Herb (he said) and apply it to your Wounds, we must prepare our selves for greater hurts; *Theagenes* praying him to speak plain, The consideration of the time (said he) will not let you hear me out; for it is to be feared the effect will prevent my Words: but follow me you and *Chariclea*; and so led them both to *Thyamis*, whom he found busied in furbishing an Armour, and sharpening the point of a Javelin: This is to the purpose, said *Knemon*, that you have your Arms so near you; put them on presently, and command every one to do the like, for I have discovered such a cloud of enemies coming as I never saw before; they are not far off; for having descended them from the top of the Hill where I was gathering Herbs, I have brought you the News with all the speed I could, and in traversing the Lake, I have given warning to your Men to be in a readiness for their defence.

Thyamis hearing this, suddenly started up, and demanded where *Chariclea* was, as fearing more for her than for himself, and *Knemon* having shewed her standing at the Door, Go (said *Thyamis* in his ear) take her with thee into the Cave where we conceal our Treasure, and when thou hast conveyed her down, and covered the mouth of the Cave with the Stone that useth to lie upon it, prythee Friend return with all celerity;
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mean time we will give order for the Fight: then he commanded his Page to seek him a fat Beast; that having sacrificed to the Gods Protectors of the Place, they might joyn Battel. This while, *Knemon* doing his Commands, led away *Chariclea*, that sighed and lamented, and at every step she went, turned back her eyes towards *Theagenes*; at length they came to the Cave, where *Knemon* immediatly carried her down.

The Place was not a work of Nature, as we see many both above and under the ground; but it was a Vault wrought out of the Rock by the industry of the *Ægyptian* Thieves, and imitating Nature, artificially hollowed, to contain their Spoils; the Entry was narrow and obscure, and conveyed into a little Cell, the Threshold Stone whereof was a Door that opened and shut easily, and gave another passage for descent into the Cave when necessity required; within it were cut many Trenches and Meanders, that went turning of either side, sometimes alone, sometimes mixing together like the Roots of Trees, till they came to the bottom, and there they end in a large and spacious Plain, whereinto enters a little Light, by certain clefts and cranies in the Earth above: *Knemon*, that by practice knew the turnings, having brought *Chariclea* to the bottom, endeavoured to comfort her the best he could, assuring her, he and *Theagenes* would come and see her soon at Night, and that he would not suffer him to fight, nor come with-
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in the danger ; and so he left her not able to speak one Word ; but fainting, as if she had been struck to death, and deprived of her Soul in her *Theagenes* : and closing up the Cave, could not himself refrain from weeping, both that he should be forced to execute so hard a Command, and in compassion of her Fortune, whom he had almost buried alive, and sealed up in Night and Darkness, the perfectest Workmanship of Nature : then he made haste to *Thyamis*, whom he found compleatly armed, and with his Oration exciting those that were about him ; for standing in the midst of them, he said,

My Companions in Arms, I do not think it needful to trouble you with many Words ; you need no admonition, War is your Trade, and now the Enemy is so near us, he cuts off Discourse, he comes upon us to force our Trenches with his Sword, and we must answer him in his own Language : I have nothing else to say, but that now, you are not only to defend your Wives and Children (which hath been Motive sufficient for others to fight to the last man ; though if we be Conquerors, such small things, and many of greater moment will be in our power) but your Lives are now at stake, for the War among Thieves was never ended by Treaty, nor secured by League, but the Survivors must be Conquerors, and the Conquered must die ; therefore let us go to't, and let him that dies his Weapon deepest in our Enemies Blood, be thought the bravest Man.

Having

Having thus said, *Thyamis* looked about him for his Page, and often called him by his Name *Thermutis*, and not seeing him appear, cursing and threatening him, he hastned to the Boat : The Battel was now begun, and he might see the Enemy make himself Master of the Borders of the Lake ; for he had set fire upon their Cabbins and their Boats, and so made them transport the Flame about the Fens, that, devouring the great quantity of the Reed, dazzled the Eyes of the Inhabitants with insufferable Light : whilst the Noise and Tumult deafned their Ears, all Cruelties of War were seen and heard, the Lakkists striving to make good the Place, but the others falling upon them unawares, and oppressing them with Multitudes, slew easily those they found on Land, and overwhelmed those within the Lake in their Boats and Cabbins, whence the Air was filled with horrible Cries, both of those that defended themselves upon the Water, and those that fought by Land, and the Lake was stain'd all over in the Blood of dying persons that fell at one time, both by Fire and Water.

When *Thyamis* saw and heard this, he remembered his Dream, how he had seen the Goddess *Isis*, and her Temple all on fire, and full of Sacrifices ; and observing his Vision was thus far brought to pass, he began to make another explication of the rest : *Having, thou shalt not have her ; forasmuch as she shall be ravish'd from thee by the fury of this War ; and that he should kill her,*

her, yet he should not hurt her ; that is, he should destroy her with his Sword, and not by Rape. To conclude, rating the Goddess as fraudulent and injurious, charging her that she had abus'd and mockt him, and not being able to endure with patience that any other should enjoy *Chariclea*, he commanded his men to retire a little, and to hold the Enemy in play a while, only with skirmishing, and some few Sallies, which as they were intrenched, might resist the forces of greater multitudes, whilst he would go and find *Thermutis*, and offer Vows and Sacrifices to their presidiary Gods ; and so forbidding any man to follow him, he departed as towards his Tent, but took his way to the Cave: Oh how hard it is to turn a Barbarian from that he hath once resolved in his Soul ; for as soon as they fall to despair of their own safety, it is their custom presently to kill their dearest Friends ; either believing they shall live together after death, or desiring to take them out of their enemies power, and to free them from all injuries ; for these Reasons *Thyamis* forgetting all his own Affairs, and though he was at that present encompass'd with Enemy-Troops that had taken him as in Nets, furiously transported with Love and Jealousie, he entred the Cave, where calling as loud as he could, and speaking some Words in the *Ægyptian* Tongue, he heard a Woman answer him in *Greek* ; and the sound of her Voyce leading him to the place where she was, he put his left hand about her Neck,

Neck, and with his right drawing his Sword, ran her through the Body under the left Breast, wherewith the poor Woman fell down dead, breathing but one sigh, that brake her Heart-strings.

Presently *Thyamis* went out, letting fall the Stone upon the Entry of the Cave, and for her Epitaph seeming to write upon it with his tears, adding these Words, *Alas poor Maid, these are the Nuptial Gifts I present thee* : And to returning to his Men, he found their Battel quite disordered, and ready to fly, frighted with the Enemies Approach ; and on the other side, seeing *Thermutis*, that brought him a Beast to imolate, he chid him, and told him he had already offered the fairest Sacrifice of the world ; and so entred into his Bark with him, & only one more to row ; for the Boats they have here can carry no more, being wrought out of the Body but of one thick Tree, by their rude Shipwrights ; *Theagenes* and *Knemon* embarked together in another, and the rest in the like manner ; and when they had coasted the Island a great way, they ceased rowing, and disposed their Boats in front of their Battalion, as attending the shock of their Enemies ; but as soon as they approached, the Herdsmen of the Island were so far from the courage to sustain the first Assault upon the Water, that they presently cast about and fled, not daring to endure the very sound of the Alarum. *Theagenes* and *Knemon* retired themselves softly after the rest ; but Fear did not

not make them turn their backs ; only *Thyamis* held it unworthy to give ground, and not desiring to survive *Chariclea*, he prest into the midst of his Enemies, and as he was fighting amongst them, one cried out, This is *Thyamis*, every man now look to his Charge ; so immediately wheeling in a Ring about him, they inclosed him with their Boats ; but he stoutly holding out, wounded some with his Javelin, and killed others : The Fight was worthy of admiration, in all the multitude of his Foes no man opposed or drew a Sword against him, but every one did his best to take him alive ; he resisted a great while, but at last his Javelin was beaten out of his hand, and then his Foes pressed in upon him, being also at that instant deprived of the succour of his Page, that had stood to him bravely, but at that time had newly received (as was thought) a mortal Wound, and casting himself into the Lake, swimming with much difficulty, had recovered Land, no one taking the pains to follow him ; for having *Thyamis* in their power, they esteemed it to be an absolute Victory.

Yet notwithstanding the loss of many of their Fellows, they more rejoyced to have him alive that slew them, than they sorrowed for their Friends and Kinsmens Deaths ; so insatiable are the covetous hearts of Thieves, preferring Gain before their Lives, and having no end in the holy Name of Friendship and Consanguinity, but to get by them ; it was the case of these Thieves,
for

for they were the same that before out of their fear of *Thyamis* and his Men, had fled from the *Heracliotick* Arm of *Nilus*, who stomacking to be deprived of other mens Goods as if they were their own, had gathered together their Companions, and called in the Neighbour Villages, offering them equal shares, and chusing them for their Captains to conduct the Expedition.

But the Cause of their taking *Thyamis*, was this, he had at *Memphis* a Brother named *Petofiris*, who having by his plots dispossessed his Brother of the Dignity of Chief Priest, against the Laws and Institutions of the Countrey, (for he was his younger Brother) and hearing that he was the Captain of these Thieves, he feared *Thyamis* would take time to chase him out of his usurped Honour, and discover his perfidiousness : also he desired to take away the ill opinion that many had conceived of him, that he had killed his Brother, because it appeared not where he was ; therefore sending Messengers to the Villages of the Thieves, he proposed a great Sum of Money, and so many Castles to any one that would take him alive ; so as these Thieves charmed with the hope of such a Profit, even in the heat of Blood and War, did not forget their Promise, but after he was discovered, took him alive, though many died for it : Being thus seized of *Thyamis*, they rowed to Land, putting him in Irons, and appointing half of their Troops to guard him, who vexing at his Fortune, upbraided them of
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Cowardise, for not daring to take him with their Swords, bearing his imprisonment with more indignation and less patience than if it had been Death it self; the rest of them returned into the Island, in hope to find the Riches for which they had been tempted to run this hazard. But after they had passed over all the Island, without leaving one corner unsearched, and finding nothing, or very little of the Prize, unless it were some Trifles that they had neglected to put up in the Cave, they set fire upon the Cabbins, and the Evening now approaching, and putting them in a fear to stay longer in the Island, lest they should fall into the Trains of some of those that fled from the Battel, and might now perhaps lie in Ambuscado for them, they returned to their Companies.

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THE
ÆTHIOPIAN
HISTORY.

The Second Book.

Thus the Island was all on fire; but *Theagenes* and *Knemon* did not perceive that Misfortune so long as the Sun shined upon the Earth, because his Beams lessened the appearance of Fire by Day; but after Sun-set, when it grew dark, the Flame having then no Light greater than its own, discovered it self in the full horror, whilst they trusting to the Nights obscurity, came out of the Reeds of the Marsh, and saw clearly the whole Island almost burnt to Ashes; and then *Theagenes* beating his Head, and tearing off his Hair,

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Farewel

Farewel to Life, (he said) This day shall make an end of all Fears, Dangers, Cares, Hope and Love, Chariclea is dead, Theagenes is lost ; in vain then, Unfortunate that I am, have I fled from the Battel, an Action unworthy of a man, only reserving my self, my Dearest, for your sake ; but I will live no longer, since you are deprived of your Life ; and which heightens my Affliction, not after the common course of Nature, nor have you rendred your Spirit in his Arms where you did wish to breath it. Alas, are you consumed by Fire, and has your Destiny prepared these Flames to be our Nuptial Torches ? Must that Beauty without a Second in the World, be thus defaced, as not to leave so much Remains as a dead Body, or any Relicks of her unadulterate Charms. Oh, unexampled Cruelty ! the most bitter Spite of Fortune, I am denied the favour of a last Embrace, and a poor parting Kiss.

At these Words, drawing his Sword, to run himself upon it, *Knemon* caught hold of him, and asked what he meant ? why do ye mourn for her as dead that lives ? *Chariclea* is in perfect health I do assure you.

This is for Children and Mad-men to believe (replied *Theagenes*) but *Knemon*, you have done me wrong to come betwixt me and a pleasing Death : But he confirming the truth of his News with Oaths, told him all the Commands of *Thyamis*, the Cave, and Nature of the Cave where he had put her, that he need not fear the Fire
could

could penetrate to the bottom, the violence of it being repell'd and broke with a thousand several Turnings: At this *Theagenes* began to breath a little, and thought long till he should come to the Island, which he had already presented to his Thoughts, and taken up his Marriage-chamber in the Cave, not imagining the Complaints he should make, nor the Tears he should there shed.

Thus they rowed towards the Island, themselves playing the Watermen ; for he that rowed them the day before, at the first Alarum and Cry of the Enemy, had fallen overboard. Now they being unpractised at the Oar, were a long time carried up and down, having also the Wind against them, yet their impatient desire of Landing overcame their unskillfulness.

When therefore with difficulty and much labour they were arrived, they hasted with all possible speed to the Cave, where they found all wasted by the Fire, and only knew it by the Stone that covered the Entry of the Pit ; for the Wind blowing the Flame upon the Shades, that were only made of Canes and Sedges, matted one within another, had burnt them down, and levell'd all into a Plain, elevating the Ashes in the Air, and carrying them away ; the little that remain'd being so well cool'd, that they might pass over them without fear of burning ; and gathering together some Reeds that were half burnt, making them into a Torch, *Knemon*
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went

went before *Theagenes*, to light him down; and after they were entred a little way, on the sudden *Knemon* cried out, O *Jove*! what have we here? We are undone, *Chariclea* is slain: Then casting his Torch against the Earth, he extinguished it, and fell upon his knees, weeping for her untimely Death; but *Theagenes*, as if some Enemy had struck him down, fell upon her Body, and held her in his Arms, as if they had been incorporated together: *Knemon* knowing him to be lost in sorrow, and fearing lest he should kill himself, drew his Sword out of the Scabbard, and so leaving him, ran to light his Torch again.

Mean while, *Theagenes* fetching deep Sighs from his afflicted Heart; Oh insufferable Grief! (said he) Oh Misery that the incensed Gods have let fall upon us! what insatiable Fury pursues us with such rage, banishing us from our Country, betraying us to Shipwrack, and Pyrates by Sea, and Thieves by Land, depriving us of all our Riches! only one Comfort did remain; but, alas! it is now taken from me; *Chariclea* lies here dead, she that was dearer to me than my Life, hath lost hers by the hand of a cruel Enemy, questionless in defence of her Honour, reserving her self for me; yet here the poor unfortunate lies dead, not having reaped the Fruits of Beauty in the Flourish of her Age; at least (my Love) bid me farewell, speak to me, give me but your last Commands: Miserable that I am, she answers not, and eternal silence hath sealed up

her Heavenly and Prophetick Lips that spake with so much Musick; Darkness covers now the Light of Sacrifices; the Temple of the Gods, and their fairest Ornament is now return'd to Chaos; those Eyes have lost their Beams that enlightned the whole world, which I assure my self the barbarous Murderer did not see. By what Name shall I call thee? my Contracted! Alas, the Contract's broke: my Wife? Thou never knewest what Marriage was: No, no, I must call thee the sweetest of all Names, *Chariclea*. Oh *Chariclea*, let your Spirits be appeased; you have a faithful Friend that shall not long be absent from you; for I go now to celebrate your Obsequies, and to sacrifice unto you in your Lovers Blood: This Cave, a rude Tomb, shall contain us; here we may enjoy one another after death, though living, the Gods would not permit: At these words, feeling for his Sword, he cried out, Oh *Knemon*, thou hast kill'd me now the second time, and again wrong'd *Chariclea*, depriving her of the Friends Company she most desires.

Speaking this, he heard a voyce out of the bottom of the Cave, that called *Theagenes*; but he, without being troubled at it, I come (said he) my dear Soul, this gives me knowledge that you wander yet upon the Earth, partly because you cannot leave so fair a Body, whereof the possession was untimely taken from you, partly, because yet you have not the Rites of Sepulture; and therefore the Shadows that inhabit the lower Kingdoms, will not suffer

fer you to remain among them. In the mean time *Knemon* returning with his Torch relighted, the same voice was heard again, calling *Theagenes*. Oh good Gods! said *Knemon*, is not that *Chariclea's* Voyce? sure it is *Theagenes*, and doubtless she yet lives; for the sound that beats upon our ears comes out of the bottom of the Cave, where I remember I did leave her.

Will you not forbear (replied *Theagenes*) *to mock me and abuse me yet again?*

Indeed I deceive you (answered *Knemon*) and my self, if she that lies here be *Chariclea*; and presently he turned her upon her Back, for her Face lay to the Earth; and when he had look'd upon her, he cried out, *Oh Gods!* You Authors of Prodigies, What Portent is this? This is the Face of *Thesby*: presently he stept back, and stood as if he had been frozen with amazement; but *Theagenes*, that now began to take new Hope and Spirit, brought *Knemon* to himself, and intreated him to lead him where *Chariclea* was; and *Knemon*, after a little pause, again took view of the dead Body, and saw assuredly that it was *Thesby*; and finding a Sword lying beside her, he knew it to belong to *Thyamis*, who transported with his wild Fury, had left it in her Wound; also he took a Letter out of her Bosom, which he would have read; but *Theagenes* would not permit him, calling upon him, and saying, first let us recover my dear *Chariclea*, unless now, as before, some God or Devil take a Pleasure in deluding

ding us, the Letter we may read at leisure.

Knemon gave way to his desire, and closing the Letter, took up the Sword, and hasted to *Chariclea*, who was creeping towards the Light upon her Hands and Knees, and met *Theagenes*, who folding her Arms about his Neck, repeated many times, *And art thou come again* *Theagenes*? and he, *Does Chariclea live*? till in the end, they fell down upon the ground, tangled fast in their Embraces, not able to utter any thing, but a kind of groaning; and it was hard to judge whether they were dead or not; for many times an excessive Joy vanisheth into sorrow, and immoderate Pleasure begets Pain, which we vainly call in upon our selves; thus they preserved beyond Hope and Opinion, were endangered, till *Knemon* chafing the Rock with his Hand, and receiving in his Palm the Humour that destill'd by drop and drop, cast it in their Faces, and stopping their Nostrils, recovered them out of their Swoon, who finding themselves so kindly laid together, presently started up, and blush'd that *Knemon* had beheld them (especially *Chariclea*) intreating him to pardon their Exorbitances, who smiling to himself, and turning it to Mirth; This (said he) deserveth Commendations, if I may be a Judge, or any other man that hath entred the Lists with Love, been happily conquered by him, and made acquainted with his inevitable Accidents; But to speak truth, *Theagenes*, I cannot in any sort approve, and indeed I was ashamed

med to see you embrace a strange woman with so much passion, and to bath so freely with your Tears the Body of a Slave, to whom you had no Tye, so much as of acquaintance, especially, when I told you, and protested that *Chariclea* was alive and safe. I pr'y thee *Knemon* (said *Theagenes*) do not traduce me to *Chariclea*, whom I lamented in the person of another, believing it was she that was so cruelly murdered; but since some favourable God has now shewed us our Error, give me leave to put you in mind of the generous and constant Spirit wherewith you first deplored my Misfortune, and afterwards coming unexpectedly acquainted with the dead Body (as if it had been some Devil in a Play) you ran away armed, and your Sword drawn, from a Woman, a dead Woman; A brave *Athenian* Soldier! Hereat they began to smile a little, but as if forced, not without Tears; being engaged to Sorrow by their present Misery.

After they had a while stood silent, *Chariclea* touching her fair Cheek with her hand, *Blessed* (said she) *do I esteem her, whose're she be, that Theagenes has kist and mourn'd for! and if you would not think me jealous, I would desire to know that happy Womans Name, and by what Error you mistook a Stranger for me, and honoured her Funerals with your Tears; if you know, tell me who she is.*

You will wonder, replied *Theagenes*; for *Knemon* says it is *Thesbe*, that *Athenian* Lutenist, the
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Inventress of the Plot that *Damæneta* had upon him.

Chariclea starting at this News, *How is it possible Knemon* (said she) *this Woman should in an instant be thus transported, as if she had been shot out of an Engine, from the midst of Greece to the farthest parts of Egypt? And how chanced it we saw her not as we came down?*

I cannot answer you to that, said *Knemon*; but I shall tell you what I have since understood of her.

After *Damæneta* was circumvented by her Cunning, and had precipitated her self into the Pit, my Father recited the whole business to the People, and was presently absolved; then he solicited for my repeal from Banishment, enquired my Abode, and resolved to embark himself, and come in person to bring me back. Whilst he was thus employ'd, *Thesbe* made it her Vacation-time, and offering her Service at all Feasts and Meetings, impudently prostituted both her Art and Person: Now she was observed to be more gentle than *Arfinoe*, who sung only some loose Ayrs coldly to her Flute, whilst *Thesbe* curiously touching her Lute, and marrying her voice to the soft strings, ravish'd her Hearers. This made *Arfinoe* conceive against her an Envy and Emulation, joyn'd with a particular Spleen, especially when a certain *Naucratian* Merchant named *Nausicles* began to fall in love with her, and neglect *Arfinoe*, that had late been his Mistress, disdain-

ing her, because when she had play'd upon her Flute, he observed her Face grow red, her Cheeks swell, and hold an unhandlom competition with her Nose, and her Eyes ready to start out of her Head: The slighted *Arfinoe*, burning with Spite and Jealousie, found out the Parents of *Damæneta*, and to them discovered all the Treasons and Villanies *Thesbe* had practis'd against her Mistress; part whereof she but suspected, and the rest *Thesbe* had told her in the height of their Familiarity. Assoon as the Friends of *Damæneta* were advertized, they assembled, and conspired against my Fathers Life, and fee'd the prime Orators of *Athens* with great Sums of Money, to accuse him; who exclaimed unto the People that *Damæneta* had perished unjustly, unconvicted, and the crime of Adultery was only a pretext to cover her Murther; requiring he might be brought alive or dead with whom she was pretended to have wronged my Father: Finally, they commanded, that at least he should be named; demanding *Thesbe* to be delivered to them, to the end, that putting her to the Torture, they might rack out the Truth. My Father promised to produce her, but he could not hear his Word; for *Thesbe*, preventing the danger if she should appear, whilst they were taking out the Proceß for her, fled away, according to agreement, with the Merchant *Nausicles*: this displeased the People, yet they did not judge him to be the Murtherer, but an Accessory to the Plot against *Damæneta*,

mæneta, and consenting to my unjust Banishment; therefore they expell'd him the City, confiscating all his goods: these were the fruits he reaped of his second Marriage, and this was the reason made the wicked *Thesbe* sail from *Athens*, who now before my Eyes receives the punishment she had deserv'd.

Thus much one *Anticles* told me in the Island of *Ægina*, with him I put to Sea again, bound for *Ægypt*, that if happily I should light of *Thesbe* here in the City of *Naucratis*, I might carry her back to *Athens*, to discharge my Father of the crime whereof he was falsly indicted, and withal to see her treacheries and malice duly punished by the Laws; but now I am here detained a Prisoner, as you are; at another time you shall know the cause and manner of my taining, the fortune I have since endured, but how *Thesbe* came into this Cave, and who hath slain her, we need some God for an interpreter. Yet if you please, I will read the Letter that I took out of her Bosome, which may perhaps give us further intelligence; They intreated him to do so, and opening it, he read these words.

To

To her Master *Knemon*, *Thesbe* his Enemy and Revenger.

FOr my first News, know *Damœneta* is Dead, by my means, for your sake; The way I did it (if you please to receive me) I will relate unto your self; it is now ten days that I have been in this Island, taken by one of these Thieves, that boasts himself to be the Captains Page, and keeps me locked up, not giving me the Liberty to walk, or look abroad: punishing me thus (as he tells me) for the love he bears me; but (as I conjecture) it is for fear lest some body should take me from him; yet for all this, some Angel directing me, as you passed by yesterday, I saw and knew you, and have now secretly sent you this Letter by an Old Woman; my Keeper charging her to present it to the fair Grecian, that is near the Captains Person; I beseech you, Sir, free me from this Thief, and receive your Handmaid: and if it be your pleasure, save my Life; considering wherein I offended you, Necessity constrain'd me; but that I have revenged you of your Enemy, was the free motion of my Soul, notwithstanding that you be so incensed against me, as that you are resolved not to pardon me; use me as you please, let me dye, so I may dye yours. For I esteem it much more noble, at your hands to receive Death, and funeral Rites according to the Custom of Greece; than to endure a Life more terrible then Death: and the love of a
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Barbarian more bitter then the hatred of an Athenian. Thus *Thesbe* and the Letter spake. Oh *Thesbe*, *Thesbe*! said, *Knemon*, thou hast received a just Judgment, and thy self the Messenger that tells it to us, delivering us a Letter (contains part of thy Misfortunes) after thou art Dead; by this we know the Fury that revenged thy wickedness upon thee, whipt thee about the World, and never held her hand, till she had brought thee before me, thy wronged Master (though I lived in Egypt, and made me a Spectator of thy Tragedy: But what new Stratagem hadst thou against me? By these Letters that Fortune took out of thy hands, I cannot but suspect thee yet, and I much fear that *Damœneta*'s Death is but a thing devised, and put into their Mouths that told me it, and that thou art come thus far by Sea, to make me as Tragick a Spectacle now in Egypt, as before at Athens.

Why *Knemon*, said *Theagenes*, still so valiant! will you not yet leave fearing Spirits and Shadows, my error was but a *Deceptio visus*, but I am no actor in this Scene; She is dead I warrant, never doubt it: but who is Author of this favour to thee, and has killed her to thy Hand, I cannot imagine; nor how, or when she came down hither. I am not able further to resolve you, (said *Knemon*) but assuredly *Thyamis* is he that killed her: That which makes me believe it, is his sword, we found dropt out of her Wound; for I know it to be his, by the Ivory Pommel cut in the figure of an Eagle, which is his Crest: Cannot you tell

tell us said *Theagenes*, when, or how, or for what cause he did this Murther? How should I know? (replyed *Knemon*) for this Cave hath not made me Prophetical, like that of *Apollo* at *Delphos* or *Triphonius* his Den, from whence men come out inspired with a divine fury: Presently *Theagenes* and *Chariclea* fell a weeping, and cryed with one voice, Oh *Apollo*! O *Delphos*! this amazed *Knemon*, not being able to conceive why the names of *Apollo* and *Delphos* should so much trouble them; Thus were they busied.

Now *Thermutis* the page of *Thyamis*, that was hurt in the Battel, when he had recovered Land by Swimming, the night now growing Dark, he found a Boat Shipwrackt by the Fen-side, and entring it, plyed his Oares towards his Captains Island to see *Thesbe*, whom a few dayes before he had taken from the Merchant *Nausicles*, as he was leading her in a narrow way that lyes along the Mountain side, where *Thermutis* lay in Ambush to Rob Passengers; and as *Thyamis* at the first noise and arrival of the Enemies, had sent him to seek a Beast to Sacrifice to the Gods for Victory, *Thermutis* desperately in love with this Woman, desirous to keep her out of danger of the War, and to preserve her for himself, secretly conveyed her into the Cave, and for fear and haste left her at the Mouth thereof, where she remained, not daring to stir; both frightened with the Alarm and the present Dangers, and not knowing the windings of the way that conducted to the

the Bottom; and thus *Thyamis* finding her at his entry, slew her: believing that he killed *Chariclea*. *Thermutis* therefore having escap'd the Battel, fled to find her in the Island, where arriving, he ran with all haste towards the Tent of *Thyamis*, which was now but ashes; and with much difficulty finding the Cave by a Stone that covered the entry, he lighted a few Reeds that were yet unconsumed and ran down, calling *Thesbe* (which name was all the Greek he had) but when he saw her stretch'd Dead upon the Earth, he was so astonisht, as a while he had no Motion; at length hearing certaint Sounds and Murmurs out of the hollows of the Cave, (for *Theagenes* and *Knemon* were yet discoursing) he suspected those to be the Murtherers of *Thesbe*, this confused his thoughts, not knowing what to resolve or do; for the natural cruelty and barbarous humour of the Thief, his rage exasperated by this accident frustrating him of the enjoying of his Love, incited him to run to the bottom and fall upon them he esteemed the Authors of her Death; but wanting Arms, he was reclaimed to Moderation against his will: he thought it his best way at first to accost them as his Friends, but if he should chance to find supply of Weapons, then to fall upon them as his Enemies. This being designed in his mind, he approached *Theagenes*, and look'd upon him with an Eye of Fury, discovering his secret purpose.

But

But when they perceived a naked Man coming upon them on the sudden, hurt, and his Face all Bloody, they were diversly affected at the sight, *Chariclea* ran down as low as she could; *Knemon* said not a word, but retired himself some paces, though he knew *Thermutis*; but seeing him come so unexpected, he feared some Stratagem: but the Spectacle did not so much terrifie, as provoke *Theagenes*; who laid his hand upon his Sword, as if he would kill him, if his rashness should make him attempt any thing. Stay (said he) or come upon thy Death and know the reason; I have held my hand, is because I begin to know thy Person, though I doubt thy Meaning; *Thermutis* intreating Pardon for his intrusion, fell at the feet of *Theagenes* as suppliant, rather temporizing, and for fear of Danger, than having changed his mind to be revenged of them; and beseeching *Knemon* to speak for him, pleaded, they were tyed to save his life having never done them Injury, and the day before been there Companion, and now fled to them as his Friends. This moved *Knemon*, and made him come in and raise *Thermutis*, who was prostrated on the Earth; and many times demanded of him what was become of *Thyamis*? *Thermutis* told all his Captains Fortune, how he had fought in the midst of his Enemies, neither sparing theirs nor his own life, and how by a commandment to take him alive, they forbore to hurt him though he slew them, and so he left him invironed, finding himself so wounded as he

he could hardly swim to Land, and that for the present he was come into the cave to look for *Thesbe*; they ask'd him how he came to know *Thesbe*, or where he had got her? He told them, how he had taken her from the Merchants, how he fell in love with her, how for a while he concealed her in his Cabbin, and at the coming of the Enemy, put her into the Cave, where he now found her slain, but by whose hands he knew not, yet would be glad to be informed the Author and Occasion of the Murther; *Knemon* desirous to free himself of the suspicion, presently told him *Thyamis* was the Murderer; and to confirm it, shewed him the Sword he had found besides her: When *Thermutis* saw the Blade yet dropping Blood, and hot, and knew it to be his Captain's, fetching a deep sigh, not able to imagine what should move him to that Act, blinded and dumb with Grief, he left them, and returned to the Body, and falling upon it, laying his head in her bosom, he cried, Oh *Thesbe*! forgetting all other Words.

Theagenes, *Chariclea* and *Knemon* being now alone, began to study what course they were best to take, and made a shew as if they would consult together; but the multitude of past Miseries, the perplexity of present Calamities, and the incertitude of the future yet hanging over their heads, so confused their Spirits, that they did nothing but look one upon another, expecting who would first begin the Overture; that

Hope failing, they bowed down their Eyes, and again lifting them up, sighed ; so easing their sad Hearts : At length *Knemon* stretched himself upon the Earth, *Theagenes* fate down upon a Stone with *Chariclea* on his Knee ; and a long time they put off Sleep, desiring by some good Counsel to provide for their Affairs ; but broke with Grief and Labour, though unwilling, they obeyed the Law of Nature, and from the extremity of Sorrow slid into the sweetness of a Sleep, the reasonable part of the Soul being forced to consent to the necessity of the Body.

When Slumber had new seized upon them, and but even joyned their Eye-lids, and a little lightened them of their Burden, *Chariclea* that lay in the Bosom of *Theagenes*, dreamed that she saw an ugly man come towards her, having his Hair all matted and Else-lock'd, looking like a Traytor, his Eyes sunk in his Head, and his Hands bloody, who running at her with his Sword, struck out her right Eye ; she presently crying out, called *Theagenes* , and said her Eye was gone ; he presently awaked, and deplored her Misfortune, as if he had dreamed so too ; but she feeling about with her hand for the Eye she had lost in her Sleep ; and soon recollecting her self, said, I did but dream, I did but dream, *Theagenes* ; my Eyes are safe : do not afflict your self.

These Words gave new Life to *Theagenes* ; The Gods be thanked (said he) that have preserved those Sun-Beams : But what was the Matter?

what

what Terror did invade you ? Oh, said she, a wicked and ill-favoured man, not fearing your unconquered valour, with his Sword drawn insulted over me, that had taken Sanctuary in your Bosom, and methought he struck out my right Eye, and would it had been Truth, not a Dream : The Gods forbid, replied *Theagenes* ; Why say you so ? Because, said she, it had been better for me to have lost an Eye, than to have been put in such a fear for you ; for I doubt this Dream portends some ill to you, who are dearer to me than my Eyes, or Life it self. No more of that, said *Knemon* (for he had heard all, awaking with the first Cry of *Chariclea*) To me this Dream signifies quite another thing ; tell me, Are your Parents living ? *Chariclea* said Yes : Then said *Knemon*, Believe your Father to be dead. Thus I conjecture it ; Our Parents are the Authors of our Life, and it is by their Means we see and enjoy this Light ; therefore I hold it apt to compare our Father and Mother to our Eyes, the sense capable of Light, and whereby we discern things visible ; and this is the meaning of your Dream. A heavy Sence, replied *Chariclea* ; yet rather be this verified than the other. May your Tripos divine rightly, and I prove a false Prophet. The Event will crown my Divination, replied *Knemon*, and so rest you content.

But methinks we dream yet, that so much trouble our selves about imaginations, and omit to resolve what we should do whilst this *Egyptian* (meaning

(meaning *Thermutis*) hath left us for a while, to mourn for his dead Mistress: *Theagenes* catching his Word, prithee *Knemon*, said he, since some Divine Power hath joyned thee to us, and made thee our companion in Misery; first give us thy Advice, for thou knowest the Country, and understandest the Language; and we, that are never very apprehensive, are at this instant so dulled with Calamity, as we have not understanding in our own Affairs.

Knemon pawling a while, spake thus;

I know not which of us have greatest share in Misfortune; I have a Burden great enough; yet in regard you command me (as the eldest here, and most versed in the World, to give my Opinion, this it is;

This Island as you see is laid waste and deserted, containing now no living creatures but our selves, within this Cave is great store of Gold, Silver and Silks (for it is hardly to be imagined what quantity of rich Spoils *Thyamis* hath taken both from us and others, and deposited here) but for Corn and other Ammunition necessary to maintain Life, there is left no more but the bare Names; if therefore we stay here long, it is to be feared we shall perish either by Famine, or the Enemy, that may return, or by our own Fellows, if they make Head again; for they are not ignorant where the Treasure lieth, and are likely to come hither for supplies of Money, and then we cannot escape their Fury; or if they

they should deal milder with us, yet we should be obnoxious to their Petulancies, and suffer the Indignities of their barbarous humors; for Thieves are men that naturally keep no Faith, and less now than ever, having lost their Captain, that could by his Authority bridle their Insolencies; therefore we must leave the Island, and get away from it as out of a Net or Prison; but first let us free our selves of *Thermutis*, under pretence of sending him to try if he can hear any News of *Thyamis*; and when we are none but our selves, we shall more easily consider and resolve what we have to do: and it much concerns us to dispatch away this inconstant, quarrellsome and ill natur'd man, and that hath us in suspicion for the Death of *Thesbe*, and will not be at quiet in himself till he be revenged upon us if occasion be presented.

They approved his Counsel, and thought best to follow it: Then going forward to the Entry of the Cave, they perceived it was Day; and awaking *Thermutis*, whom they found in a dead Sleep; and he being a light and credulous man, they easily perswaded him as they pleased; acquainting him (as he believed) with their Purposes; the Body of *Thesbe* they laid in a little Pit, and covered it instead of Earth, with Ashes, the Ruines of their late House, and performing the Ceremonies that Piety owes to the dead, as fully as the time would suffer, and for all Funeral Offerings make a Parentation of their Tears, they

sent *Thermutis* to seek *Thyamis*. He had gone but a little way, when suddenly he turned back, and told them he would not go alone, nor object himself to the danger of being a Spy, unless *Knemon* would be a Partner with him: *Theagenes* perceiving *Knemon* to hang back for fear of the *Egyptian*, as might easily be judged by the Character he had made of *Thermutis*, wherein he had pictured his own Fear; What, said *Theagenes*, so strong in Counsel, and so weak in Execution! Take heed you do not make my suspicion of your Valour prove a Truth; revive, rouse your Spirits, Man, and at least make a shew as if you were content to go along with him, lest your refusal make him suspect our flight: Away, go with him; there's no danger, you have your Cloaths on, and a Sword by your side, why should you fear to walk with a naked man, that hath no Weapon to offend you? And then taking your time, you may secretly forsake him, and come to us at an appointed place, which shall be some Neighbour-Town, if you know any such, where the Inhabitants are civil men.

'Tis very well advis'd, said *Knemon*; let us meet at *Chemmis*, a rich Town, well Peopled, and near hand, situate upon the skirts of *Nilus*, below the Banks, that defend it from the Surprizes and IncurSIONs of the Heardsmen; when you have past the Lake, it is but a hundred Furlongs thither, and you must go directly South: We shall hardly reach it, said *Theagenes*, *Chariclea* hath
not

not been used to so long Journeys; yet we will go and disguise our selves like Beggars or poor Fortune-tellers that travel about the Countrey to charm an Alms from these hard People. Oh! you will make excellent Gypsies, said *Knemon*; Out upon you, what black deformed Faces you have, especially *Chariclea*, that hath lately lost an Eye! and yet by your Habit you will be such fine Mendicants, that sure the Countrey People will think you wander about to beg Jewels, Gold, Plate, and not a poor Alms, or a Morfel of Bread. At this they could have been content to laugh; but their Mirth only extended to a Smile: Then taking a solemn oath never to abandon one another, confirming what they had determined, they disposed themselves accordingly.

Knemon and *Thermutis* passing the Lake whilst it was yet early day, took their way through an intricate thick Wood, *Thermutis* went before, *Knemon* having entreated him, because he was skilful in the ways, that were difficult; but indeed it was to secure his own Life, and to prepare occasion to give him the slip: when they were now come into the thickest of the Wood, they met a Flock of Sheep, and killing the Bellweather, laid the Fleish to roast upon the Fire which the Shepherds (that fled at sight of them) had kindled for themselves; neither would their Bellies let them be in quiet till the Meat was enough, but Hunger made them so fierce, as like Wolves or Tigers, they devoured it in great
F 4 Gob.

Gobbets, only a little black'd with the Fire, the Blood running about their Mouths. When thus they had satisfied their Hunger, and quenched their Thirst with Milk provided for the Shepherds, they held on their Journey.

Now it was time for *Knemon* to shew all his Cunning, for they were come to the top of a Hill, whence *Thermutis* shewed him a Town in the Bottom, where he imagined *Thyamis* to be a Prisoner, either in the Gaol, or in his Grave; for thither he heard that he was carried.

Whilst he spake this, *Knemon* made as if his Belly ached, and told him he began to feel the crudities of the Meat, and that he feared the Milk he drank had curdled upon his Stomach, for he was in extream torment; therefore he intreated *Thermutis* that he would go on, and he would follow him; this he did once and again, and the third time, as if it had been real, and that he had overtaken him with much difficulty, insomuch as the *Egyptian* gave Credit to his counterfeit Disease; and being now used to attend his coming, *Knemon* lengthened his Expectation, and stayed for altogether, running counter through the obscurest Passage of the Wood, and casting about by the Hill side, fled with all possible speed.

Thermutis

Thermutis passing the Hill-top expected *Knemon*, and the Night under whose favourable shadow they might pass into the Town; and learn the state of *Thyamis*: often looking behind him to see if he did come, and Plotting in what manner he should kill him; for he yet suspected his consent to *Thesbe's* Death, and therefore meant to serve him in the same kind; and then, at his return promising himself to Sacrifice *Theagenes* to his revenge. But *Knemon* not appearing, and Night now growing Black, he fell asleep: which was his last, the Iron Sleep of Death, bitten with an Aspick; perhaps by the fatal pleasure of the Gods, a death answerable to his life, stealing upon him as he had done upon others.

But *Knemon* after he had lost sight of *Thermutis*, never staid to take his Breath till darkness arresting his eyes, stopped his sight, and in the same place were the Night surpriz'd him, he hid and covered himself all over with leaves a great part of the Night, never shutting his eyes, but Sweating, and Fearing every noise and every breath of Wind, and every motion of the leaves to be *Thermutis*. If at any time sleep prest upon him, he dreamed that he was Flying, and awaking, looked behind his back for him, that was not now in case to follow: many fearful visions started him and hindered his desire, and putting him in greater terror than if *Thermutis* had come indeed; Finally he grew angry with the Night, and thought it the longest that ever was since the beginning of the World.

But

But when with infinite joy he perceived the first spring of Day, presently he cut off his long Hair, which he had let grow after the fashion of the Thieves, for fear those he should meet would either shun him, or suspect him; for the Islanders among other courses they take to appear terrible, let their Locks at full length hang dangling upon their Shoulders, not ignorant that long hair is an ornament in a Lover, but a horror in a Thief; having therefore left himself as much hair as the neater sort of People used to wear, and less than the Heards-men, he hastened the nearest way to *Chemmis*, the Town *Theagenes* had appointed him for meeting.

Being now near unto the river *Nilus*, ready to take Water for *Chemmis*, he saw an Old Man walking up and down upon the Shoar, as if he had been discoursing with the Stream; his white hair he wore long in fashion of a Prophet, a great long Picked Beard, his Cassock and his other Robes resembling a Greek Habit. *Knemon* stood still a while and looked upon him, but the Old Man passing by many times and not perceiving him, being wholly fixt upon his Meditation; *Knemon* stept in before him, and saluted him, bidding the Gods bless him. No said the old Man, Fortune hath otherwise disposed: *Knemon* wondering at his Answer, asked him, Are you a *Grecian*, Stranger, or of whence? Neither a *Grecian*, nor a Stranger, he replied; but this Countryman, an *Aegyptian*: How come you then to wear these *Grecian*

cian Robes? (said *Knemon*) Calamity (answered the Old Man) hath put me in this glorious Habit, and changed my ordinary Dress; *Knemon* admiring how Misery should make any Man go in richer Cloaths, and desiring him to unfold the Riddle; Oh! said the Old Man, To relate my Fortunes, would bring my self and you into a Labyrinth, whence we should not get out, and but load you with my burden; But, young Man, whither lies your journey? Or whence do you come? Or how is it you speak Greek in *Aegypt*? This is ridiculous, said *Knemon*, to enquire of my Affairs, and tell me nothing of your own, and I asked the first question. Well, I am content to bear your Jest, said the Old Man; for it appears you are a *Grecian*: and I believe that in this play of Fortune you have changed shapes as well as I; but since you seem taken with a curiosity to understand my Estate, I will satisfy you: for know I am big with grief, and if I had not light of you, perhaps I had expressed my self to these Reeds. But first, let us leave this Shoar and River of *Nilus*, for this is not a convenient place for so long a Narration, the heights of this Bank lying open and exposed to the Noon-Day-Sun, let us Ferry over to the Town we see upon the other Side; if happily some greater business doth not call you away, there I will bid you welcome, not in my own House, but in the House of a good Man that receives me as a Suppliant. There I will inform you, if you please, of my affairs,

fairs, and you shall recompence me with a relation of yours; Along then said, *Knemon*, for I have business to the Town; I must there expect the coming of some Friends.

Then taking Boat (many Oars lying upon the River to transport Passengers for their Money) they passed over to the Town, and the Old Man brought *Knemon* to the House where himself was a Guest; they found the Master of the House from home; only his Daughter that was now Marriageable, entertained them, and every servant of the House was officious to them; both their Mistress and they observing the Old Man as if he had been her Father; for so it is likely they were commanded: one brushed the dust off their Cloaths, brought water for their Feet, and washed and dried them; another made their Beds Easie and Soft, another kindled the Fire, some cover'd the Table, others brought Water and a Towel for their Hands, others set Manchets upon the Board, and served in the Fruits of the Season, whereof there was Variety. *Knemon* wondering at their entertainment, Sure Father, said he, we are come into the House of *Jupiter* the Hospitable; they do us so much observance, and shew such singular alacrity: This is no Gods House, said the old Man; but it belongs to one that is a true Adorer of the Gods, that worships *Jupiter* the Hospitable and Patron of the Suppliants. For Child, he is a Merchant and hath spent his life in Travel; seen many Cities and Nations, and studied Men
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and Manners, and having himself been a Pilgrim in the World, I take it to be his reason why he entertaineth others, and among the rest, Me, that a few days since was a wanderer in these parts.

How came it to pass, Father, said *Knemon*, that you should be compelled to wander abroad? Being deprived (replied he) of my Children by Thieves, and though I know the Villains well enough, yet not having power to revenge myself, I remain here hovering about them, and complaining like the poor Bird that hath her Nest robb'd by a Serpent devouring her young before her Eyes, whilst she fears to come near, yet hath no power to fly away: for love and grief distract her, crying, she flies about the Besieger, and pours the sorrow of a Parent into the ears to which nature hath taught no pity.

Oblige me, said *Knemon*, with the knowledge of the circumstance and time wherein you suffered this great conflict in your Spirits; Anon I will inform you, he replied; now it is time to appease our appetite and content our belly; which drawing us away how great soever the business be we have in agitation, is properly called pernicious by the admirable *Homer*. But first, following the precepts of the *Ægyptian* Wisdom, let us offer the first fruits of our repast to the Gods; a custom I shall never violate, and my grief how strong soever it is, shall never prevail with me so far as to blot out of my memory the divine powers, and the honour I am bound to render them.
Then

Then pouring on the Earth clear water out of a Vial, I offer he said, this effusion to the Gods of *Ægypt* and of *Greece*, to *Apollo* of *Delphos*, and to *Theagenes* and *Chariclea* the best and noblest; therefore I think it lawful to number them amongst the Gods: With this he wept, making a second offering of his tears to sorrow.

Knemon was amaz'd to hear these names, and began to take a stricter view of the Old Man: How say you Father, said he, are *Theagenes* and *Chariclea* your Children? They are (replied the Old Man) my Children born without a Mother, for the Gods have miraculously been pleased that I should get them by accident, and be delivered of them not without the grief and passions of my Soul. My Love, though not my Nature, was a Father to them, so they esteemed and called me; But tell me how came you to know them? I do not only know them, answered *Knemon*; but I am able to assure you they are in health and safe, Oh *Apollo*! and all other Gods, cryed the Old Man, inform me in what part of the world they live; I will esteem thee my Preserver and the Equal of my happiest Stars; But what will you give me said *Knemon*? For the present said he, my thanks, a grateful heart, accounted the fairest present a wise man can receive; I have known some would treasure up this gift as their best riches, but if the Gods please I shall recover my own (as I have their promise it shall be shortly) I will reward you nobly, make you a rich Man: Said

Knemon,

Knemon, you promise things future and uncertain, I look for present pay: Let me know what it is you demand, said the Old Man, do you see any thing you would have? If it be any part of my body, I will cut it off, and esteem my self the founder Man. It is only this, said *Knemon*, that you will truly relate to me of whence they are, their Parents and their Fortunes: A great Donative! replied the Old Man: There is no other comparable to it, though you had asked all the riches of the Earth and Sea, but you shall have it only first; let us take a little repast, for it will be a long time of imployment for us, both mine to relate, and yours to hear.

When they had now filled themselves with Nuts, Figgs, new pulled Dates, and such like Fruits, whereon the Old Man used to feed (for he never eat any thing that had life taken from it) they drank the pure Water; but *Knemon* pure Wine. After they had a while kept silence, Father you are not ignorant, said *Knemon*, how good a companion *Bacchus* is, how much he delights in Entertainments, Verse, and Stories; he hath now taken up his lodging in my Brain, and makes me extreemly covetous of the reward you promised me; and therefore, Father, it is now time you bring these persons upon the Stage: I will, replied the Old Man: and I wish with all my heart the honest *Nausicles* had been with us, who hath often been earnest with me to discourse these passages; but I have still put him off from

from time to time. Where is he? said *Knemon*, hearing him name *Nauficles*: He is gone a hunting, said the Old Man: not to chase Beasts, but wilder Creatures that are called Men and Herdsmen, but they are Thieves, and not without much difficulty to be taken, the pernicious Otters live in such an Island of invincible Earth and Water: But how have they offended him? They have (said the Old Man) robbed him of an *Athenian* Gentlewoman, named *Thesbe*; Oh ho! said *Knemon*, and took himself in the manner, and so stopped his Speech: The Old Man asking him what was the matter? *Knemon* diverted him to another consideration; I wonder said *Knemon*, under the assurance of what forces he durst fall upon these Robbers! the great, King replied the Old Man, hath made *Oroondates* his Lieutenant of *Ægypt*, by whose command *Mitrane* Captain of the Garrisons is billeted in this town for our defence; and *Nauficles* with a great sum of Money, hath procured him to lead his Horse and Foot against the Islanders, being in an extream rage that they should take from him this *Athenian* Woman; not only because she is his friend, and playeth curiously upon the Lute, but principally because, as he telleth me, he was to carry her to the King of *Æthiopia* to be near the *Queen*, to pass her time, and teach her the fashions and the language of the *Grecians*; the spite to lose so great a remuneration as he expected, makes him now use all the Engines of his wit and power to re-

recover her, I my self have been a Principal in perswading and encouraging him, because so (happily) I may come to find my Children.

Enough, said *Knemon*, let us now leave talking of Herdsmen and Thieves, Lieutenants, Captains and Kings; for I protest you had almost insensibly stolen away my Mind to a new Matter, making a long Preface nothing to my purpose; therefore I pray you bring about your Oration to the Path you promised me; for methinks I see the *Pharian Proteus* revived in you, not that you turn your self into as many commentitious Species, and fluxive Forms, appearing and vanishing, but that you would transform me, and change the Mould of my Imagination. I will recount the Truth unto you (said the old man) without disguises, whatsoever you are pleased to think of me; but first I will make you a brief Discovery of my own Fortune, because theirs depends upon it.

The City of *Memphis* is my Countrey, my Fathers Name was *Calafiris*, so is mine; my present condition is no better than a poor Pilgrim, that was sometimes in that City honoured with the Charge of the Chief Priest; I had a Wife by the Institutions of our Town, but I lost her by the Law of Nature: After she was departed from her mortal Body to eternal Rest, for a while I lived and felt not Misery, comforting my self in my two Sons she had left me; but in few years,

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my better Stars having finished their prescribed Circle, the Face of my Affairs began to change, and *Saturn* with an ill Aspect beheld our House, threatening the Ruine of it, which I had wisdom to foresee, but no power to prevent; for any man may prediscovers the immutable Decrees of Fate; but no man can avoid them: only this good there is in Fore-sight, that it rebates the Point, and takes off the edge of our Disasters, which, (Child) if they fall sudden, are intolerable; but fore-seeing, we are prepared to receive them; otherwise Fear disquieting the Soul, makes us bear them with impatience, but this Acquaintance renders them familiar to our Reason: My first Misfortune was this;

A *Thracian* Woman, in the perfect Flower of her Age, the fairest, as I think, next to *Chariclea* in the world, naming her self *Rhodopis*, I know not whence or how, but by the adverse fate of those that were acquainted with her, was brought to travel through *Egypt*, and with a petulant Confidence shewed her self at *Memphis*, followed with a great Train of Maids and Men that served her, her Carriages richly laded, and her self exactly studied in all the Charms and Allurements of a *Venus*; it was not possible for any man to see her, but he must be taken; such an inevitable fascination shot from her eyes: She often came into the Temple of the Goddess *Isis* (whose Priest I was) and shewed great Devotion to the Goddess, being frequent in Sacrifices, making

Rich

Rich and Princely Offerings at our Altars; I blush to speak it (yet you shall know all) her Beauty that I had often stood the assaults of, at length conquered me, and forced my Continency, which till then I had safely guarded all my Life: a great while the Eyes of my Soul resisted those of my Body; but after a long fight I was constrained to yield, the Passion of a Lover pressing upon me, and lying heavy as a Load of Chains; therefore I found this Woman to be the first Mover and beginning of those Evils which hanged over me, (a long while before discovered by my Art) understanding there was fatal necessity in it, and that the Devil that troubled my Repose, had put on that Form and Shape to persecute me; I resolved howsoever not dishonour my Priestly Function, wherein from a Child I had been bred, and rather die than prophane the Temples and Altars of the Gods; at length Reason obtaining the Empire of my Soul, to satisfy for the fatal offence I had committed, not actually (which Heaven forbid) but in thought only, I punish'd my Concupiscence with voluntary Banishment, and left my Country of my own accord, as well to obey the force of Destiny, and suffer it to do with me what it pleased; as also to avoid the sight of the execrable *Rhodopis*: For (Friend) I was afraid lest Love laying siege to my Heart, (that was yet defended by Reason) should at length take the Fortress, and make me commit some foul thing: But that which principally ex-

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pell'd

pell'd me, was, my Children, who (as the Gods by their Mysterious Wisdom had revealed to me) were to fight a single Combat fatally together; therefore to take from my Eyes the sight of such a lamentable Object (which I imagine the Sun himself will not behold, masking his Beams behind a Cloud) not to make a Father so unhappy as to stand by and see his Children murder one another, I abandoned my Country and my Fathers House, not making any one privy to the Cause of my Departure, nor whither I was bound; pretending a Journey to the great City of *Thebes*, to see my Elder Son, who remained there with his Grandfather by the Mothers side, his Name was *Thyamis*.

Again *Knemon* stood wondring, as if the Name of *Thyamis* had strook him, yet he forbore to speak, impatient to hear out the Discourse, which *Calasiris* thus continued;

Young man, I leave out my Journey, and the Passages thereof, as not pertinent to the Story you desire; but having often heard that in Greece there was a City named Delphos, particularly dedicated to Apollo, yet that there was a common Temple, wherein also all the Gods were honoured, and a kind of Fellowship or University of Wise men, separate from the Tumults of the Vulgar, I esteem'd it would be the most proper and convenient retiring place for a Prophet, as a City destined to Sacred Ceremonies; then loosing out from the Gulf of Cirræum, and arriving at Cirrhus, I was no sooner Landed, but I hasted to-
wards

wards Delphos, and coming near the Town, a Sound (doubtless Divine) presently beat upon my Ear. Methought this City was the sweetest place of Abode that ever I had seen, both for its own Beauty, and in regard Nature and Art had been in strife to fortify it; the Mountain Parnassus hangs over it, with his stretched sides flanking in the Town, as with a Bulwark.

You say true, said *Knemon*, and like a man inspired by *Apollo*; for my Father made the same Description unto me of the situation of *Delphos*, when the Town of *Athens* sent him thither Ambassador from the Estates of the *Amphictiones*.

Then you are an Athenian (said *Calasiris*) I am; *Your Name I pray you?* *Knemon*, he replied. *Your Fortune?* You shall know mine hereafter: But now follow your Discourse: Content, replied *Calasiris*.

After I was come up to the Town, and that I had delighted my Eyes with the great Plains, fair Fields, Places of Exercise, Rivers, Springs, and the Castalian Fountain, where I purified my self, I hasted to the Temple, following the Press of People that went thither, it being then the hour wherein the Prophetess used to be inspired, and speak Oracles: Having entred the Temple, adored the God, and commended my Wishes in a short Prayer, the Priestess, whom they call Pythia, thus replied;

Wandering from fruitful Nilus, thou dost fly,
 Poor Voluntier, thy too strong Destiny:
 Stay, for black Egypt shortly I'll again
 Restore thee; here till then, our Friend, remain.

When she had uttered this, I prostrated upon my Face before the Altar, humbly praying Apollo to be propitious to me in all Affairs: All that were present greatly praised the God for having vouchsafed me so gracious an Answer at my first Arrival; and thenceforth the People honoured and observed me, wondering at my good Fortune, who they said was the only man that ever Apollo had called Friend since one Lycurgus a Lacedemonian; and when they knew I desired to dwell within the Cloyster of the Temple, they permitted me, and decreed me a publick Allowance to defray my Charges. In sum, there was no good thing wanting to my content; for either I was busied to enquire the Reasons of the Ceremonies, of the many and different Sacrifices both Strangers and the Inhabitants offer to the God, or else I past my time in Conference and Dispute with the Philosphers repairing thither in great numbers, as to a Colledge consecrated to the Muses, whereof Apollo that inspires them, is the Master: at first they moved many Questions to me, some of one thing, some of another; one demanded in what manner we Egyptians worshiped our Gods? another asked me why we adore Creatures, and hold them Sacred and Divine? some enquired of the form and structure of our Pyramids?

Many

Many were curious in questioning me about the Art of our Conduits and Water-works; and not to particularize, they left nothing unenquired that concerneth us; for the Singularities of Egypt do marvellously take the Ears of Greece.

Finally, some of the graver sort put Questions to me about Nilus, which were his Springs, and the peculiar Nature wherein that River differed from others, and why only those Waters increase in Summer time; I told them what I knew, and had found written in our Sacred Books, which are not to be read nor understood by any but our Prophets, recounting to them that the Head and Source of Nilus riseth from the Mountains of Aethiopia, in the farthest parts of Lybia, there where the Eastern Climate ends, and the Meridian takes beginning: It increases in the Summer (not as some imagine, because the Winds named the Etesiae, blowing contrary to their Stream, make them regurgit and overflow; but in regard the same Winds rising about the Summer Solstice, violently chase and drive all the Clouds from North to South, that carried upon their swift Wings to the torrid Zone, are there stopped, and by the incredible vehemency of the circumfused heat, their motion is beaten back, and the humor that before was gathered and condensed, then thaws, and destilling in great showers, making Nilus so proud, that he no longer endures to be a River, but passing his Limits, covers Egypt with his inundation like a Sea, making fruitful the Country as he passeth, this is the reason his Waters are so sweet to drink, because he receiveth them

G 4

from

from Heaven, and they are fine to bath in, not hot as when they fall, yet Milk warm as retaining part of their original; hence it comes that of all Rivers only, this exhales no vapours: which would necessarily follow by natural reason, if (as certain learned Grecians have conceived) the Tides had taken their increase from Snow melting and pouring off the Mountains.

As I discoursed thus the Priest of *Apollo* my intimate Friend, named, *Charicles*, You speak said he, excellently well, and I assent to your opinion; for it is the same I heard of your Priests in the *Catadupes* of *Nilus*.

Were you ever there *Charicles*? said I: I was, replied he: I demanded if he had any business there? he answered, my adverse Fortune at home made me travel thither, and was the cause of my felicity; I marvelling at his words, as implying contradiction: You will not wonder (he said) when you hear all the passages which I will tell you when you please: We cannot have a better time, I said: Be it now if you think good. Then *Charicles* taking me aside, Know said he, I have long wished to give you the relation of my Fortunes, as having need of your assistance, wife *Calasiris*; After I was Married, I was some years without Children: at length growing into years yet continuing earnest in my Prayers to the Gods, they blessed me with Issue, and made me Father of a Daughter in the declining of my Age; but with sad predictions, that her Birth should be un-

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fortunate: she being now grown Marriageable, many Suitors were ambitious to be her Husband, I matched her to him that in my Judgment best deserved her; but even upon her Marriage-Night in her Husbards Bed and Arms, the Miserable dyed suffocated by Fire; either from Heaven, or scattered from the hand of some too careless Person: so Mourning and Tears took place of her Nuptial Bravery, and of the *Epithalamion* that was yet sung from her Marriage-Chamber, she was carryed to her Tomb; and the same Torches that were lighted at her Wedding, serv'd for her Funeral-Fire: nor did the divine Powers let this Tragedy end here; but added her Mother to the Scene of Death, Heart-broken for her Child. I having not constancy enough to support these rigours of the Gods, would not yet exile my self from Life (obeying the more probable Doctrine of Divines) but resolved to forsake my Country, and no more to see the solitude and sorrow of my House; for it is a great ease to Misery to remove the sad Object from our Eyes: And having wandred many Countreys, at length I came into your *Aegypt*, and travelled to the *Catadupes*, to see the Cataracts and falls of *Nilus*: Here you have the reasons of my Journey, but I desire you should know the Head, or rather Crown of the Narration.

As I was there walking the Streets, and buying some Rarities, whereof there was scarcity in Greece (for now time having digested my Sorrow, I long-

I longed to return into my Country) a venerable black Man (with a face full of Gravity, though he were but newly stepped out of his Youth) came to me, and saluted me; telling me in broken Greek, that he desired to have some conference with me; I obeying his desire, he carried me into a Temple hard by; and said, I saw you buying some *Indian* and *Æthiopian* Herbs and Roots, but if you will have them sincere and without all Sophistication, buy of me; With all my Heart said I: Pray you shew them; But take heed, said he, you be not too wary a Buyer: Look you, said I, you be not too dear a Seller.

Then drawing out a little Cabbinet that he carried under his Arm, he opened it; and shewed me certain Gems of an inestimable value; there were Pearls of the bigness of a Hasel-Nut, exactly round, and fair without a Flaw; Emeralds, and Jacinths; the one shewing like the green Corn in the Spring time, shining in their Polish as if oyled, the other imitating the colour of the Sea-shore under a high bending Rock, dying all below it in a purple Colour. In fine, of all the Stones together, there was a mixt and various Water infinitely pleasing and delightful to the Eye: When I had well considered them, Friend, said I, you must seek you other kind of Chapmen than I am, for all my wealth will not be great enough to purchase me the least of these. If you have not means to buy them, said he,
yet

yet I hope you have power to receive them as a gift: That's true, I replied, I think my power were sufficient to receive them; but I cannot imagine what should induce you thus to mock me: I mock not, he replied, but what I do is serious: and I protest unto you by the power that is Patron of this Temple, I will give you all these provided you will receive with this a richer gift. At this I fell a laughing; and he demanding the cause, I told him it seemed to me a ridiculous thing, that offering me such Riches, he would yet promise a Reward for receiving of them of far richer Value; Believe me, replied he, but let me take your Oath withal that you will nobly use this gift, and as I shall instruct you. A while I stood in doubt, yet I did swear, won with the hope of such a promise; but when I had taken my Oath in the form he gave it, he took me along with him, and shewed me a Maid endowed with an incomparable Form and Grace, as he said, but seven Years old; but to me she seemed almost marriageable; so much doth the excellency of a Face add to the lowness of a Stature. My eyes dazling at this wonder, I stood amazed and speechless (partly because I was ignorant of what he meant to do; but principally out of an insatiable desire of beholding the young Lady) till he awaked me with these words.

Stranger, This Maid thou seest, for some causes thou shalt understand hereafter, was exposed by her Mother in her swathing-Bands; and left to
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the uncertainty of Fortune. I lighting by chance upon her, took her up; for I had been Wicked and a Villain, if I had suffered a Soul to float in so much danger, that had once entred a humane Body: for this is one of the Precepts of our *Gymnosophists*, whose Scholar, though unworthy, I have been. But that which most moved my Charity was a kind of Divinity that I saw shining in the Infants Eyes, whilst it earnestly looked upon me; and though dumb, begged Pity sweetly: With her was laid forth this heap of Pretious Stones I lately shewed you; and a Silk-Mantle wherein was sewed in Gold in her Country Characters the Relation of her sad Fortune: Nature (as I think) having made her Mother furnish the Child with these Additions, whereby one day she might be known: When I read the Scrawl, I knew of whence, and who she was, and carried her from besides the City far into the Country, and gave her to a Shepherd to be brought up, threatening to kill him if he told how he came by her: The things that were exposed with her, I retained, lest the Child should be made away for them; thus at first I did conceal her.

But as she grew in Years, she grew in Beauty and Perfection; and sure a Beauty (though hidden in the Center of the Earth will be discovered;) therefore fearing she would be known, and both she and I dye for it, I laboured to be sent Ambassadour to the Lieutenant of *Ægypt*, and coming

coming hither brought her with me, desiring to settle her Estate; the Governour hath sent me word I shall have Audience to day, and he shall now hear the reasons of my Embassage. Therefore now I recommend the Child to you, and to the Gods that have so disposed of her, under the conditions of your Oath, being always to maintain her Liberty, and to match her to a Man as free as you receive her from my Hands; or to speak better, from her sad Mothers, that exposed her; I am confident you will accomplish all your promises confirmed unto me by the Religion of your Vow, and the Candor of your Manners; which since your being in these parts, I have curiously observed, and know them to be worthy of a *Grecian*. This is all I have to say to you for the present, my Legating Affairs now calling me away; but to Morrow, meet me in the Temple of *Isis*, and there I will more plainly, and particularly inform you of the Secrets that concern the Maid.

I was punctual in observing his Commands; and taking the Maid, I secretly conveyed her to my lodging, where I imployed the whole day to entertain her the most honourably and respectfully I could; studying to win her Heart with all sweet ways, and rendring great thanks to the Gods for the Exchange of Children they had pleased to make me; from that hour esteeming and naming her my Daughter.

Next

Next Morning early I came to the Temple of *Isis*, as I had promised the Stranger; and after I had walked there a long time, he not appearing, I went to the Governors House, and demanded if any one had seen the *Æthiopian* Ambassador? Presently one told me that he departed, or rather was expelled last Evening before Sun-set, the Governour threatning he should lose his Head, if immediatly he did not quit his Frontiers; informing me also the Cause: That delivering his Embassage, he commanded the *Ægyptian* to forbear to dig the Emerald Mines, as appertaining to the King of *Æthiopia*; I returned to my Lodging sad and pensive, as one that had hard Fortune, being not able to get any knowledge of the Child, who, or of whence, or of what Parents she was born. It is no marvel, said *Knemm*, interrupting him, for I my self am mightily troubled that I can hear no more; but yet I hope I may. You shall, replied *Calasiris*; but now I will follow the Discourse *Charicles* then made me.

After, said he, that I was returned to my Lodging, the little Maid came to meet me, using Action for Words, having not yet learned to speak any *Greek*, she saluted me by giving me her hand, and her Eyes spake that she received contentment in my presence. I was amazed; she would leap for Joy, look me in the Face, and observing the Respect and Love I bare her, she paid me with the honour and reverence of a Natural Child, I therefore resolved to stay no longer in the Town

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of *Catadupes*, fearing some malevolent Fortune in a strange Countrey, might deprive me of this other Daughter; and taking Boat, we rowed down *Nilus* to the Sea, whence I sailed home; where to this instant I have kept and cherished this Child as tenderly as if Nature, not Accident, had bestowed her on me, giving her my own Name, and my Content depending only upon hers; so prodigal hath Heaven been of Graces to her, that she anticipated my Wishes; for speedily she attained to the Greek Tongue, in such an instant she came to the Spring of her Age, like a fruitful and noble Plant, blooming early, and with wonder; in Beauty she had no Equal; but all mens Eyes, both *Grecians* and *Strangers* were fixed on her; for in what place soever she appeared, either in the Temples, at the Theaters, or any other publick Meetings, as if she had been the Statue of some Goddess newly made, no man could think or look upon any thing else.

But though she is no less than I have pictured her unto you, yet she cruelly afflicts my Heart, denouncing open War to Marriage, resolving to spend all her Life in the state of Virginity, and as a follower of *Diana*, loves Hunting, and practiseth her Bow and Arrows, whilst my Life grows bitter to me, being frustrated of my Hope to match her to my Sisters Son, a civil and well-bred Gentleman, endowed with many excellent good Qualities; but in vain we court her, she hath so hard an Opinion of Marriage, that neither

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by Service, Prayers, or Promises she can be perswaded; but, which adds to my Grief, she useth my own Weapons against me, employing the Rhetorick I have taught her, to find Arguments to confute mine, and prove that she hath chosen the best kind of Life, elevating a Virgins Life with Divine Praises, and placing it near to the immortal Gods, calling it pure, incorruptible, and uncontaminate, but extreemly undervalueing and detesting *Love*, *Venus*, and all *Nuptial Poms* and *Ceremonies*: Now this it is wherein I implore your Assistance, and taking the offer of this Occasion, have made you so tedious, but necessary a Discourse: Do me this Favour, good *Calasiris*, to seek some means out of the Secrets of your Wisdom, be it by Incantation, Words, or Examples, to make her know her Nature, why she was born a Woman: I know, if you please, you can easily perswade her; she hath no aversion from holding conference with Men, but hath been ever bred amongst them, and lives now in the same House with you here within the Walls and Cloyster of the Temple: Neglect not my Intreaties, I beseech you, and permit me not without Children, Comfort or Successor, to live grieved in my old Age: By our *Apollo*, and your *Tutelar Gods* of *Aegypt*, I conjure you. At these Words (*Friend Knemon*) I could not refrain weeping, because *Charicles* made this Suit to me with Tears, the best Assistance in my power I promised him.

Whilst

Whilst we were deliberating upon the Matter, one comes in running, and tells us, the General of the *Aeneans* was at the Temple Gates, and asked for the High Priest, to begin the Sacrifice. I demanded of *Charicles* who these *Aeneans* were, and what the Sacrifice was they celebrated? The *Aeneans*, hereplied, are a certain People of *Thes-saly*, the noblest and truest *Grecians* of that Country, descended from the *Greek Deucalion*, and inhabit along the Gulf of *Melia*, where they have their Capital or Metropolitan City, named *Hipata*, as they will have it, because it commends the rest; but as others esteem, it hath that Name, because it is situate under the Mount *Oeta*; now they send this sacred Embassage every fourth Year, at the time when the *Phthian* Games were celebrated (and this as you know is the time) wherein they do honour to *Neoptolemus*, the Son of *Achilles*, slain traiterously at the very Altar of *Apollo*, by *Orestes* the Son of *Agamemnon*; and this Embassage is at this present celebrated with more Solemnity than in precedent times; forasmuch as their General boasts himself to be descended of *Achilles*, whom my Fortune being to encounter the other day, methought there shined in the person of that young man some peculiar Graces worthy of a Descendant from such an Ancestor, of such a Form and Goodliness of Stature, as it confirms him to be derived from a Goddess; but I wondring how he being of an *Aenean* Family, could draw his Line from

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Achilles,

• *Achilles*, (for the *Ægyptian Homer's* Poësie shews us that *Achilles* was a *Phthiot*) *Charicles* answered, This young Gentleman, and the other *Æneans* affirm this *Heros* to have been born in their Country, and say that *Thetis* went out of the Gulf of *Mela* when she was matched to *Peleus*, and that all the Coast there was anciently called *Phthia*, and that all others are Liars that challenge the Glory to have this Demi-God their Countriman; but this General draws his Pedigree from the *Æcides* another way, producing *Meneſthius* the Son of *Sperchius* and of *Polidora*, the Daughter of *Peleus*, for one of his Ancestors, that was one of the chief Captains with *Achilles* in the Expedition against *Troy*, and for the proximity of his Blood with *Achilles*, commanded the first Squadron of the *Myrmidons*, and to tie himself on all parts to the Race of *Achilles*, he brings for an Argument this Parentation sent to *Neoptolemus*, wherein (as he saith) all the *Theſſalians* yield the first place to the *Æneans*, confessing thereby they are the nearest allied unto him: I do not envy them, *Charicles*, said I, whether they arrogate this Honour, or claim it as their Right; but I pray you commend the Captain of this Embassage to be admitted: for I have an incredible longing to behold him.

Charicles making the Sign, one called him in, and truly methought I saw something of *Achilles* in him, such a Face, such a Comportment, holding his Head upright, his Hair combed back,
his

his Nostrils freely sucking in, and breathing out the Air, a Sign of Courage, and strong spirits, his Eyes growing to a Brown, his Aspect fierce, yet amiable, like a Sea new calmed.

After he had saluted us according to the Custom, and we him; he told us it was time to offer Sacrifice to the God, that we might have day enough to finish the Obsequies and other Funeral Pomp. Be it so, said *Charicles*; and rising, he told me in my ear, This day you shall see *Chariclea*; for the manner is, that she, being the Priestess of *Apollo*, should assist at the Procession, and Funeral Ceremonies of *Neopotolemus*; but *Knemon*, I had seen the Maid before, for she had often sacrificed with me, and many times made Propositions to me of things Divine; yet I held my tongue, expecting the future: and *Charicles* and I went together to the Temple; for all things appertaining to the Sacrifice were now prepared by the *Theſſalians*: When we approached the Altar, and the Chief Priest had made his Prayer, and the young Gentleman begun the Sacrifice, the Priestess of *Apollo* from the most holy and secret part of the Temple pronounced this Oracle;

Her Name that Grace begins, and Glory ends,
And his that from a Deity descends,
Sing Delphians; these two shall (sailing from
My Temple) to a Sun-burnt Climate, come,
And as their Virtues Coronation, there,
Loos'd from black Temples, shall white Garlands wear.

When the God, by the Mouth of his Religious, had spoke this Oracle, all the Assistants were confus'd, not being able to interpret it; for some screw'd it to one Sense, some explicated it in another; and every one made a Conjecture conformable to his own Desire; but not any could touch upon the true meaning, Oracles and Dreams being commonly judg'd by the Event: So the *Delphians* amazed and astonished, departed to see the Magnificent Funeral Shew, neglecting to search more curiously the Truth hidden in this Oracle.

T H E

T H E
ÆTHIOPIAN
HISTORY.

The Third Book.

BUT after the Procession was ended; I hope, Father, it is not ended yet, said *Knemon*; for you have not yet made me a Spectator of the Ceremonies, but only told me of them, and posselt me with an incredible longing, making me run to get a sight, and then like a man that cometh when the Play is done, I have seen the Theater open and shut in the same instant. Oh *Knemon*! said *Calasiris*, I would not draw you from the purpose, nor trouble you with digressions, but lead you on to the principal Subject of my discourse, and your first demand; but because you

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long to know something by the By (a sufficient Testimony that you are an *Athenian*) I will make you a brief Description of the Celebration, both for its own Excellency, and things depending thereupon.

First, there passed along a Hecatomb, which was a Hundred Oxen led by Slaughter-Men in a Rustick habit; they had on white Frocks girt about their waistes, their right Arms and Elbows bare to their Paps, and shaking Axes in their hands: all the Oxen were Cole Black, playing with their Heads a little raised, and their Necks bending in the Middle, their Horns broad and equal, not wreathed at all; some had them gilded, some crowned with Chaplets of Flowers, their deep Dewlaps hanging down to their Knees; they were followed with different Troops of many other kind of Victims; every Species being separate, and martialled in fair order, with Flutes, and Hoboys: playing the tune of a Mystique Ode sung as an Anthem to the Sacrifice: These Troops and their Leaders were followed with two Bands of *Thessalian* Ladies, all fair, and in rich long Robes, their Hair hanging loose; those that were in the first Bond, carried little Baskets full of Fruit and Flowers, the others had little Boxes filled with Comfits and sweet Odours, that as they past perfumed the Streets: Nor did they use their hands to these, but carried them upon their heads, and held hands, that they might the freelier dance and march together; these of the first Figure, gave
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the Tone and Cadence to the second; for they were to sing a Hymn, and to dance to it; and this Hymn contained nothing but the Praises of *Thetis* and *Peleus*, of their Son *Achilles*, and of his Son *Neoptolemus*. Good Father, said *Knemon*, do not offer again to deprive me of so sweet a Passage, but let me hear this Hymn, unless you will make me a beholder of this Solemnity, only so far as my Eyes will reach, and suffer me to receive no pleasure by Ear. Since you are so desirous of the Song (replied *Calasiris*) you shall hear it.

*I Thetis, fair hair'd Thetis sing,
That did from deathless Nereus spring;
Whom Jove to Peleus match'd our bright
Beam'd Venus, and our watery Light.
That (Mother of our Mars) did bear
Achilles raging with his Spear;
Our Thunderbolt, to whose fam'd worth
Pyrrha Neoptolemus brought forth;
Troy's Fate, the Greeks Peace, be to us
Propitious Neoptolemus;
Whom our blest Pythique Soil inters,
Receive the Hymns our Zeal prefers;
All woe from this Town banishing,
I Thetis, fair hair'd Thetis Sing.*

As far as I remember, *Knemon*, the Song was this; but the measure of their Dance had such Correspondence with the Musick, and their Feet

did so beat the Tune, as the Eye neglecting what it saw, suffered the Soul to be charmed through the Ear; the People following the March of the Maids dance, as if they had been attracted by their voices, till a Troop of Horse, all young Gentlemen, but beyond all, their Captain did present a shew that gave the Eye precedence of all the Ears Delights; they were fifty Horse divided into two Troops of five and twenty, marching five and five a Breast; the Captain of the sacred Embassage riding in the midst; they had all Purple Buskins tyed with Ribbons, and turned down to their Ankles, their Robes were white, bordered about with azure pursles, and fastened at their Breasts with Buttons of Gold; they were Mounted on *Thessalian* Horses, whose fair Shapes and Spirit witnessed the sweetness of the Soil that pastured them, and seemed as if they scorned the command of the Bit; making it all a foam: but yet, as if they obeyed the Riders powerful Soul, they would come off and on, make stops and turnings as he pleased: They had all fair Caparisons and Bridles, the one part Silver, the other Silver gilt; so curiously wrought as it appeared they had a strife in point of Glory.

But (*Knemon*) all these Gallants the Beholders eyes passed by and slighted, being only fixt upon their Captain (my charge, *Theagenes*) that like a Lightning did obscure all that which shined before; so did he strike our Sences, being an excellent Horseman, in his Armour, and shaking in his hand

hand an oaken Spear with a point of Steel, he wore his Beaver up, discovering the perfect Beauty of his Face; his Bascs were Purple imbroidered with Gold in Figures of the Battel betwixt the *Centaur*s and the *Lapiths*. The Button that fastned it before was Amber, wherein was the Image of *Pallas*, bearing in her Hand *Medusa's* Head; the wind (that seemed to be for him) made an addition to his Grace; for it sweetly breathing, played with the Curls of his Hair, and made his Bascs flow upon the Sides and Buttocks of his Horse; you would have thought the Horse had been sensible of the perfections of his Rider, he did rein so proudly, raising his Crest, and pricking his Ears, rolling his Fiery Eyes, carrying and being carryed with like Pride; when his Master slack'd the Bridle, he gallop'd on so finely, as he only touched the Earth with the Tips of his Hoofs, tempering the fierceness of his Motion, so as he did not the least disorder the Ranks, to the astonishment of the Beholders, that gave the noblest Attribute of Form and Spirit to the young General; the simpler Women had not so much discretion as to couch their passions, but threw Flowers and Nosesays at him, to get the happiness of a look, or salutation from him: for the unanimous consent of all their Judgments, was, that no humane thing could shew more Beauty then *Theagenes*.

But when *Rose-cheek'd* Aurora did appear (as *Homer* says) and that the fair and wise *Chariclea* came

came out of the Temple of *Diana*, then at length we knew *Theagenes* might be conquered, but so conquered, as the best native loveliness of Womens form, compared with Mans, is the better loadstone, and exceeds it in the power of Attraction; she rid in a Chariot drawn by two Milk-White Bulls, wearing a long Robe of Purple to her Feet, imbroidered with Beams of Gold; she had on a Girdle wherein the Workman had inclosed all his Art, neither ever before, nor ever after being able to contrive the like; it was two Serpents that seemed to have tyed their Tayls in a knot at the Maids back, and had wreathed their necks in another at her Breast, slipping their heads out of the knot, and letting them hang on either side like Pendants; you would have said these Serpents did not seem to creep, but did creep indeed, not with a terrible Aspect, but as if they had languished in a slumber, desiring to rest so near the Bosom of the Maid; the Matter they were formed of was Gold, the Colour Blew, but the Workman had enamelled it with Black, that Blue and Black mixt with Yellow, might present the native variety of the Serpents pointed Scales, her flaxen Hair was neither wholly platted, nor quite loose; the greater part of it at full length hanged down upon her shoulders, her Topping and Hair before was crowned with a wreath of the finest Lawrel, this defending it against the Wind, would not suffer it to be blown out of the handsom and well becoming Order it was laid

laid in; in her left hand she bore a Golden Bow, and over her right Shoulder had a Quiver hanging in a Scarf; in her other hand she bore a Torch of Virgins Wax burning, but yet her Eyes rendered a Light far greater.

The very same *Theagenes* and *Chariclea* (cried *Knemon*) Where are they for the God's sake? said *Calasiris*, thinking *Knemon* had seen them; but he replied, No Father, I do not see them: but methought I did, though they were absent; you have described unto me so properly and directly such as I saw them: I know not said *Calasiris*, if you saw them, such as *Greece* and the *Sun* that day beheld them, so conspicuous, so blessed, as his seemed the height of Man's Felicity, and hers of Women: no Mortal thing was esteemed to be like them, only our Countrymen did more admire *Theagenes*, and the *Thessalians* the fair *Chariclea*; for the sight of a new thing doth far more ravish us than what we usually behold; but O sweet deception! with how much joy did you transport me when I hoped you saw, and would shew me my Souls beloved Children; but you do nothing else but mock me; for though at the beginning of my Discourse, you promised me they would come immediatly, and I should see them; and in recompence before hand, I have made you this Narration, yet now it grows Night, and they appear not; Let not that trouble you, said *Knemon*, for take my Word they will be here, though perhaps some hindrance

drance upon the way may intervene and make them come later than the appointed hour; yet if they were here, you should not see them, till I had received my whole Reward. Therefore if you hasten to their presence, perform your promise, and lead the Discourse you have begun, to an end.

I do both shun (reply'd *Calasiris*) the discourse that may bring my sorrows fresh into my memory, and I also doubt it that my long talking had been tedious to you; but since you are so covetous of hearing, let us begin where we left: Having first lighted a Lamp, and made our offerings to the Divinities of the Night, and performed our usual Ceremonies to them, we may go on with our History, without being troubled with *Phantasms*. Presently a Servant at his command, brought in a Lamp burning, and he pouring out a little of the Oyl upon the Earth, made his Libation, invoking all the Gods; beseeching a Night of Happy Dreams, conjuring them with all the Power of Prayers, that his beloved *Theagenes* and *Chariclea*, might appear to him, in his Sleep.

Now *Knemon*, after the Procession thus passing had gone round about the Sepulcher of *Neoptolemus*, and the troop of Horse had thrice wheel'd about it, the Women began to fill the Air with funeral Cryes, and the men with a wild Howling: then the Oxen, Sheep, and Goats, (at a Signal given) were immediately Sacrificed

ficed, as if one blow had cut all their Throats. Lastly, all these Beasts being laid upon a great Altar, and six hundred Billets under them, they Prayed the Priest of *Apollo* to begin the Sacrifice, and give Fire to the Wood; *Charicles* reply'd, the Sacrifice did only belong to him, but the Firing of the Altar, to the Captain of the Sacred Legation, receiving the Torch at the Hands of the Priestess of *Diana*, for so it was established in the Ceremonial. This he said, and began to make the offering, while *Theagenes* took the Torch from the hand of *Chariclea*; sure *Knemon*, that the Soul is a divine thing, and allied to the superior nature, we know by its Operations and Functions; as soon as these two beheld each other their Souls as if acquainted at first sight, pressed to meet their equals in worth and Beauty, at first they remained amazed and without motion at length, though slowly, *Chariclea* gave, and he received the Torch; so fixing their Eyes on one another as if they had been calling to remembrance where they had met before, then they smiled, but so stealingly, as could hardly be perceived, but a little in their Eyes, and as ashamed they hid away the Motions of Joy with Blushes; and again, when Affection (as I imagine) had engaged their Hearts, they grew pale. To conclude, in a little space, a thousand changes wandred in their Faces, both in their Colour and their Eyes, deciphering Trouble in their Sorrows.

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The Vulgar knew not this, being according to their Employment, busied and intentive upon other matters; *Charicles* observed it not, being hindred with making the accustomed Prayers and Invocations; but I (ever after the Oracle was pronounced to *Theagenes*, sacrificing in the Temple) did nothing else but note all the Actions of this young Couple, conjecturing by their Names that it was meant of them; *Chariclea* signifying in your Language, Grace and Glory, and *Theagenes* born of a Goddess, yet I did not hitherto exactly understand what the later part of the Oracle intended. But after (though long first, and as it were by force) *Theagenes* was parted from *Chariclea*, he fired the Altar, and so at length the Pomp brake up; the *Thessalians* going to Feast, the rest of the People every one departing to their Houses, and *Chariclea* covering her self in her white Mantle, accompanied with some few Ladies, her Familiars, returned to her Lodging, within the Verge of the Temple; for she dwelt not with her supposed Father, separating her self from him, lest he should have too much opportunity to perswade her to a Marriage.

This I had seen, and the rest that I imagined making me still more inquisitive, I chanc'd to meet with *Charicles*; he asked me, Hast thou seen the Light of mine, and all the eyes of *Delphos*, *Chariclea*? This is not the first time I have seen her, I replied, but often before as often as the People were assembled in the Temple, and that not as
passing

passing by, but she hath many times Sacrificed together with me; and when at any time she doubted of Divine or Humane things, she hath put Questions to me, and been instructed by me. But how did she shew to day? said *Charicles*: Did she add any ornament to the Ceremony? Would you have me tell you how the Moon excells the Stars? said I: But some commended the Young *Thessalian*, said *Charicles*, and gave him the second place; yes, and the third too, I replied; but the Crown and Eye of all the Pomp was really acknowledged to be your Daughter: this pleased *Charicles* at the Heart, and I by speaking the truth, did prepare way to my Aim, being only to make the man confident in me; who smiling, told me, he was then going to her and that if it pleased me I should go along with him to visit her, and know if the great press and tumult of the people had not troubled her, I was glad of the offer, yet I seemed to neglect some other business to attend him.

When we were come to the Lodgings where she had retired her self, we entred her Chamber, and found her languishing upon her Bed, not able to rest, Love bathing in the Moisture of her Eyes, she imbracing her Father as she was accustomed, and he asking her how she did? she said, her Head ached; and that she would willingly take a little rest. At this, *Charicles* troubled, went with me out of the Chamber, commanding her Attendants to make no Noise; and
when

when we were without the Doors, Oh good *Calasiris*, said he, what doth this mean? What indisposition has seized on my Child? You need not wonder, I replied, if in so great a Multitude of People as attended the Procession, she hath perhaps attracted the Poison of some envious Eye; *Charicles* smiling at these words, as in derision, do you also (said he) believe with the Vulgar, that there is any Fascination or Bewitching by the Eye? I do believe it, I replied, as an Opinion grounded upon truth; and thus I do conceive it, this Air circumfused on every side about us, penetrating by our Eyes, Nostrils, Mouths and other Passages and Pores of our Body, and bringing in with it the Exterior Qualities wherewith it is infected, such as it flowes unto us, such impression it make in us; therefore when any one beholds a rare Creature with Envy, he presently fills the Circumference of the Air with that infesting quality, and breaths into his Neighbouring object a Spirit full of Bitterness, which being thin and subtil, peirceth to the Bones and Marrow; and thus hath Envy been to many the cause of a Sicknes, whose proper Name is *Fascination*; Moreover, consider *Charicles*, how many have got sore Eyes and caught the infection of the Plague, that never came near the Diseased Persons, never lay in their Beds, nor eat or drank, or had any thing common with them but the Air: amongst other things that might persuade you, the Original of Love may be a special

cial Argument proceeding and occasioned from the object of the sight, drawing the passion through the Eyes into the Soul; and it is consonant to reason, for the Eye being the most sharp and fervent of all our pores and senses, and capable of most changes, it receiveth easiest all affections that are presented to it, attracting with inflamed Spirits the flowings of Love.

But if it be required, I can produce you an Example out of our sacred Books, where they treat of the nature of living Creatures; the little Bird they call the *Loriot*, cureth those that have the Jaundice: who if any one looks upon her that is troubled with that Disease, closing her Eyes she flies away from him, not as some say, envying to give him help, but in regard that beholding him, she naturally calls and attracts the Fluxive disease unto her self, and therefore she declines their sight as her own Heart. I doubt not but you have heard how the Serpent named the *Basilisk*, only by her Eyes and Breath dries away and poisons every obvious thing; neither is it a wonder if some do fascinate those they wish well to, and love dearest, for being by nature envious, they do not what they would, but what their natural infirmity move them to.

Charicles pawing a while, In consideration of these words you have said, he dissolved this controversy with most wise and probable Arguments, but would the Gods were pleased this that troubles her were Love; for then I should esteem her

to be in perfect health, not sick; and you know that to this end I have implored your assistance: but at this present nothing less is to be feared than an accident of affection, the shunning love, and having as a crime the Nuptial Bed: sure some envious Eye hath bewitch'd her, and I doubt not but you have power and will to break the charm: I know you love me, and I am confident your wisdom hath acquired a knowledge in all things of the World: I promised him I would do my best according as I found her Malady.

We thus discoursing, there came a Man to us in terrible haste, why *Signiors* said he, how happens it you are so slow as if you were summoned to a Battel, not invited to a Feast prepared by the noble *Theagenes*, in Honour of the Demi-Deity *Neoptolemeus*? Away, and do not make them stay for you: All the other Guests are come already: Then *Charicles* whispering me in the Ear, Here is one (said he) that invites us with a Bastinado! What a brave fellow is *Bacchus*? But let us go, for it is to be feared he will beat us if we tarry any longer. You are a merry a Man, said I, but let us away. When we were come thither, *Theagenes* placed *Charicles* next himself, and did me some honour for his sake; But why should I trouble you with the recital of the Particulars at this Feast, the Masque of the Ladies, the Musique, the *Pyrrhique* Dance of the young Gentleman in Armour, and other Entertainments wherewith *Theagenes* graced his Feast that was great,

great, and the Cover often changed and new furnished with several Services of the most Exquisite Dainties; but I will give you an account of that will best please you to hear, and me to relate.

Theagenes put on a Face of cheerfulness, forcing himself to entertain the Company with all humanity and free discourse; but I found him presently which way he tended, when sometimes he would roul his Eyes and lift them up, sometimes fetch a deep Sigh upon the sudden, then sadly fix his Eyes upon the Earth, and presently resume a Countenance and Shew of Mirth as if he had been guilty of an Error and corrected it, and presently fall again into new changes: for the Spirit of a Man that is in Love, is like to his that is in Drink; so Flexible, so Uncertain, both alike, floating in a humid Passion; therefore a Lover is apt and prone to be Drunk, and a Drunken Man to be in Love; but after his sad promises grew more frequent, and his Looks more constantly Sad, all the Company took notice that he was not well, insomuch as the good *Charicles* that pierced no deeper than the change and trouble of his Countenance, said to me softly in my Ear, Some envious Eye hath also beheld this Gentleman. I think it to be the same that did behold *Chariclea*, the very same by *Isis*: I replied, you judge aright, and with great appearance of Reason; he being the fairest next to her in all the glorious Show; Thus we two whispered, and

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when

when the Goblets were to go about, *Theagenes* drank to us although against his will, only to bid us welcome; But when it came to me, I telling him I was his Humble Servant, and would receive the Favour not the Wine, he looked upon me with sharp and fiery Eyes, thinking himself slighted; which *Charicles* perceiving, told him I drank no Wine, nor eat any thing that had been a Sensitive Creature; He demanded the cause; *Charicles* replied, he is an *Aegyptian*, a *Nemphian*, and the Priest of *Isis*: *Theagenes* understanding I was an *Aegyptian*, and the Chief Priest, felt his Soul ravished with a present joy, as they that by Fortune find a treasure in their way; and presently setting himself upright, he called for Water, and drinking it to me, said, at leastwise, Sir, be pleased to pledge me in this Beveridge; you affect, and let this Table be the Witness of a Tie of Friendship made betwixt us: Be it so noblest *Theagenes*, I replied, it is long since contracted on my part; and so I took the Cup and pledged him; presently they took away, and we did rise from the Table, every one preparing to go home; and *Theagenes* imbracing me with the dearest protestations of affection.

Being returned to my Lodging, I went to Bed and spent most part of the Night, not having power to close my Eyes, but tumbling and tossing with the care I conceived for the young Couple, and sifting out what the last part of the Oracle should mean; it now growing Midnight, I

saw

saw *Apollo* and *Diana*, as I thought (if I did think, and did not rather truly see them) and he delivered to me *Theagenes*, the *Chariclea*; telling me it was time I should return into my Country, for so the Laws of Destiny had ordained. Go therefore, said they, and make these two thou hast received thy Companions, adopting them thy Children, and lead them out of the Land of *Aegypt*, where and how the Gods shall please: Having said this, they departed, making me know it was not the vision of a Dream, but a true Apparition. I had now got out the whole meaning of the Oracle, yet still I doubted to what People or what Country I should lead them; But how do you know Father, said *Knemon*, that it was not a Dream, but a real Vision? even so Son (he replied) as the wise *Homer* gives it us as in a Riddle: though many slight *Enigma's*; It is a passage where he speaks of *Neptune*.

*For I his Feet and Thighs together spi'd,
Cutting the thin Ayr, with an easie slide:
The Gods may thus be truly seen and known.*

I confess, said *Knemon*, I am of the number of those many you speak of; and happily you have cited this Verse, to see how I understand it, which is in no deeper sence than the vulgar Interpretation made unto me when I first learned the Signification of Words; I am altogether Ignorant what secret of *Theology* may be Couched in it.

Then *Calasiris* considering a little, and collecting all the forces of his Understanding, as being to speak of a high Mystery; When the Gods (said he) and Divine Spirits please either to come to, or go from us, they take the similitude seldom of Beasts or other Creatures; but many times they cloath their Divinity with the form of Men, to be known to our fancy in the likeness of our selves, that we may rather take it for the vision of a Dream: But though prophane Persons know them not, yet they cannot escape from a wise Mans discovery, but may be deciphered by their Eyes, when they hold always fixt, and never move their Eye-lids, yet by their going they may be better known; for their pace is not made by stepping or transposition of the Feet, but by a certain aery violence and quick even Motion, that they rather sail or cut, than pass the Air. This is the reason why the *Ægyptians* make the Statues of their Gods joyning their Feet, and as it were uniting them together; which *Homer* knowing, as being an *Ægyptian*, and instructed in our Sacred Doctrine, involvedly inserted this Mystery in his Verses, leaving it for those that could, to understand him. Of *Phallas*, he sayes,

Her sharp Eyes sparkled as she look'd like Fire.

And

And as before of *Neptune*,

*His Feet and Thighs together I espy'd,
Cutting the thin Ayr with an easie Slide.*

As Sailing instead of Going, for this is the meaning of an easie Slide; not as some wrongly interpret him, that to know the Gods was easie Divine. Sir, said *Knemon*, You have initiated me in a great Mystery: But having observed you many times in this Discourse to have called *Homer* an *Ægyptian*, not being able to believe you; yet admiring what should be your reason, I beseech you not to pass this undiscussed. Though it be, *Knemon*, said *Calasiris*, a thing far from our intended Subject to dispute this now, yet I will briefly touch it.

Many Countries challenge *Homer*, and every Country is a Wise Mans own, but the truth is, he was my Countryman, an *Ægyptian*, born in the hundred-gated *Thebes*, as himself names it; his esteemed Father was the High Priest of that City, but his true Father *Mercury*; but the Priest was his supposed Father inasmuch as his Wife sleeping in the Temple at the Celebration of certain Ceremonies of our Country, the God lay with her, and got her with Child of *Homer*, who from his Mother Womb brought forth

forth a Mark of her Illegitimate Copulation; For one of his Thighs had upon it a great quantity of long Hair; and afterwards in his Travels through the World, and especially amongst the Greeks singing his Poesy, they gave him the name of *Homer*; not that it was his own Name, or the Cities, or Nations whence he was, but those that knew that privy Mark, gave him that Sirname, signifying, a Thigh: But what was his reason (Father) to conceal his Country? (said *Knemon*) Because, replied *Calasiris*, either he was ashamed to be known for a Fugitive, for his Father had expelled him his House, when his Name was to be inrolled amongst the young Initiates that took Orders, because in the search he was found to have a mark of Bastardy; or else he did this wisely, that concealing his true City, he might challenge every City of the World for his: This you have said shews like a Truth, said *Knemon*, when I consider his Mystical Poems, that have a mixture for all sweetness and pleasure out of the excellency of Nature; and sure, they would not so excell all others if some Divinity had not been the Ground of such Perfection.

But after you had known the Gods following the mark that *Homer* gave you, what was the Sequel I beseech you?

Answerable to the promise (Friend *Knemon*.) The rest of the night I could take no Sleep, but

but lay considering and canvassing such thoughts as Night suggests. It rejoiced me that the Gods would effect my business, which as then I thought not of, and that I should expect to return into my Country; but it grieved me to think that *Charicles* should be deprived of his Daughter, and it troubled me the more, because I knew not what course to take, or how to steal away the two young Lovers; I feared our flight would not be secret, but that some accident would discover us; Then I doubted of the way, whether we should go by Sea or Land. Finally a storm of Cogitations tossed my Spirits, and I lay waking till the Morning.

It was hardly day, but I heard one knocking at the Gates, and the voice of a Page that called: One of my Servants demanded who he was that knocked so rudely, and his Business: The Page wished him to tell his Master *Theagenes*, the *Thessalian* would attend him; I was very glad of this News of *Theagenes*, and commanded my Man to wait of him in, making account that occasion offered it self of its own accord to deliver me of the care that troubled my thoughts, for I persuaded my self that he having heard at the Feast that I was an *Egyptian*, and a Prophet; came to me to demand my succor in his Love; being as I imagine in the same error that many fall into, who believe the wisdom of the
Egyptians

Egyptians be one; and the same thing wherein they much deceive themselves; for there is one knowledge vulgar, and as I may term it, creeping on the Earth, the servant of Images, and busied about dead Bodies, believing in the power of Herbs and Incantations, not tending to any good end it self, nor conducting those that use it, But lameing most its Precepts, and implying contradictions; the effects it produceth are small and base, as to give Visions of things that are not, as if they were, to frustrate Men of their hopes; being an Art that is the Inventress of detestable things, and the Minister of profused foule pleasures: But Son, there is another, that is real Wisdom, and from which this Adulterate hath degenerated, and as a Bastard falsely assumed the Name; whereof, we that are Priests, and all that descend of the Prophetick Line, do make Profession, and are bred in; it elevates its self in contemplation of Celestial things, converseth always with the Gods, and participates of the Divinity; searching the Motions of the Stars, and delighting to fore-know the Future; making a Man a stranger to terrestrial evils and vices, and conducting to the profit of humane Society; this was it that made me leave my Country for a time, to shun if it were possible the miseries that I presaged to my self, and not to behold the Bloody Duel of my Sons. But I leave all to the Gods, and Destinies

stinies, in whose power it is, whether these Misfortunes shall or shall not happen, and that have not imposed this Banishment upon me only for the cause that I have told you, but principally, that I should meet *Chariclea*; by what means you shall know hereafter. Now let us return to *Theagenes*.

When he was come into my Chamber, and we had saluted, I made him sit down by me upon my Bed, and questioned him what Necessity had brought him so early to me? But after he had held his hand upon his Face; I am infinitely troubled (he replied) but I blush to discover it, and so held his peace: Presently I apprehended it was time for me to lie, and to divine what I already knew; therefore looking in his Face, and smiling; Though you fear (I said) to express your self to me, yet nothing can be concealed to the Gods, and to our Wisdom; then raising my self a little, and counting upon my Fingers, shaking my Locks as those that are possess'd with a Prophetick Spirit, I said, *My Son, you love*: He started at this Oracle; but when I had added *Chariclea*, then esteeming my knowledge to be inspired, he would have fallen down and adored me; but I not suffering him, he embraced me, and often kissed my Hand, rendring Thanks to Heaven that he had not been deceived in his Hopes, and praying me to save his Life that would be but short if he had not present help, so great was his Affliction, and so violent his Flame, being

being the first Wound that Love had given him, until the Beauty of *Chariclea* had, unsouled and conquered him, and that not in regard of any natural Strength or Weakness; but that he had never till now seen a Woman worthy of his Love. At these words he wept, witnessing, that he was overcome not by his own weakness, but by her inevitable Force: I comforted him the best I could, wishing him only to take his wonted courage; and since he had recourse to me, he should find *Chariclea's* Beauty had not the strength to prevail against our Wisdom; for though, said I, she be very refractory, despising Love, not enduring to hear *Venus* named, and not without much difficulty to be drawn to submit to the Laws of Marriage; yet for your sake I will try all ways, and you shall see Art conquer Nature; be you only confident, and fail not to obey my necessary Commands: He promised to follow my Directions, though I should bid him march upon the Points of Swords.

As he was thus praying and conjuring, promising me all his Estate for a Reward, one came from *Charicles*, and told me his Master desired to speak with me; he is but over the way (he said) in the Temple of *Apollo*, where he sings a Hymn to the God to appease him, because he hath I know not how, been troubled in his Sleep to Night: I rose, and sending away *Theagenes*, made haste to the Temple, where I found *Charicles* sitting in a Chair exceeding sad, and often sighing; I de-

I demanded what Affliction made him so desolate? Alas, he replied, all this last Night I have been troubled with fearful Dreams, and to make my Grief the greater, I hear my Daughter is still sick, and lain waking; and it afflicts me that her Sickness falls in an unhappy time, because to Morrow is the Day prefixed, wherein the Priests of *Diana* ought to give a Torch of Virgin-Wax to the Champions that run Armed, and to render them the Prize of the Victory; so that one of the two Evils must necessarily happen, that assisting at that Ceremony, her Malady will be augmented, or that her Absence will violate the Customs of the sacred Games: therefore if this could not be done before, at least apply some Remedy unto her, and you shall do a most charitable Office; which shall express your Friendship to me, and your Honour to the Gods: I know if you please, you can easily uncharm her; for the Prophets of your Country can perform the greatest undertakings. I confessed I had been a little slow, and putting it upon him as I had done upon *Theagenes*, I desired only the space of a Day, and I would in that time compose a Medicament should heal her: But let us, said I, now go to the Virgin, and consider her more attentively, and comfort her the best that possible we can; and *Charicles*, it would be convenient you should discourse with her of me, and make me better known to her by your Commendations, that making me more familiar, and in greater esteem with

with her, she may have the greater Faith in my Receipts. Be it so, he replied.

When we were come to *Chariclea* (why should I use many Words?) we found her engaged deeply to affection, the Roses and Lillies of her Cheeks were faded, and the Water of her fair Eyes had extinguished the Fire that used to sparkle in them; yet as soon as she perceived us, she did her best to compose her self, and endeavoured to call back the accustomed Loveliness and Graces of her Beauty; *Charicles* kissing and embracing her, not omitting any Ceremony that endears Respect and Love. O Child! O Daughter! said he, can you conceal the Evil that torments you from your Father? and being fascinated, do you make it a Secret; as if you had done wrong, and not received an injury from the Eyes that have so maliciously beheld you? But resume your Spirits; I have entreated the wise *Calasiris* that you see here with me, to undertake your Cure, and he is able to perform it; for he (if ever any) excelleth in divine Knowledge, as being by descent a *Prophet*, and which is more, our especial Friend; therefore you shall do wisely to commit your self wholly to his disposing, whether he shall please to use incantation, or heal you by any other means: But I need not use persuasions since you naturally honour and affect the company of Learned men. *Chariclea* replied not, but only bowed her head in sign of consent to her Fathers Counsel.

fel. This done, we retired our selves; *Charicles* renewing his Suit to me, that I would remember my Promise, and bethink me of a way to induce *Chariclea* to a milder Construction of Men and Marriage. Thus I brought him off, and left him joyful, giving him my Word his Desire should shortly be accomplished.

THE

THE
ÆTHIOPIAN
HISTORY.

The Fourth Book.

THE next day the *Pythian Games* ended; but the Passion and Strife of the young Men grew more violent under the Empire of *Cupid*, who was their Judge, and by two Champions of his, intended (as I believe) to shew the World his Combate is the greatest. Thus it happened :

All Greece were lookers on, the *Amphyctiones* were the Judges, that is, the Deputies of every Communalty of Greece. After all the other Contentions were concluded with Magnificence, as Chariot-Races, Wrastring, and Quoiting of the Sledge,

Sledge, at length the Herald cried, *Let the Armed Men stand forth*; and presently at the further end of the Lifts we saw *Chariclea* shining; for she was come, if not willingly, yet to observe the Custom of the Countrey, or rather in my opinion hoping to see *Theagenes*; in her left hand she bare a burning Torch of Virgin-Wax, and in her other held forth a Branch of Palm: She no sooner appeared, but she turned all the Eyes of the Theater upon her; but I believe not any Eye out-stripp'd that of *Theagenes*; for the Eye of a Lover is swift to spy out her that is desired; and he having before heard of the Ceremony, had all his Spirits set to watch her coming; and when he saw her, he was not able to contain himself, but spake softly in my Ear; for he had placed himself next to me of purpose, *That is she, it is Chariclea*: I bid him hold his peace, and be at quiet.

At the Cry of the Herald, one presented himself in light Armor, of goodly Shape, by his Carriage appearing already as a Conqueror, and promising to himself the Prize and Victory, as having many times been Crowned in the same Course; and at that time having none to oppose him, as *Antagonist*; which cauted the *Amphyctiones* to return him back, the Law not permitting him to enjoy the Crown that had not endured the Conflict: But he intreated the Herald might demand, if any Man would run: The Judges commanded it should be so; and the Herald

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made Proclamation, If any would run, he should come forth into the Lists. *Heark* (said *Theagenes* to me) *That Man calls me.* I asking him what his meaning was: *It shall be so, Father, he said; for never shall any Man in my presence, and I looking on, bare away the Reward of Victory from the hand of Chariclea:* But, said I, you do not apprehend nor weigh the Danger and Ignominy that attends the Conquered: *Why, Father, who is he* (replied *Theagenes*) *that will so fervently contend to see and approach Chariclea, as to outstrip me? or to whom will her Looks give wings, and make him fly in the Air like me?* Do not you know that Painters draw *Eve* winged, signifying as in a Riddle, the agility of those that he surprizes? and if a man might boast himself, there is this day none that can glory to have over-run me.

At these Words he suddenly rose, and stepp'd forth into the Lists, to make his Name be published, and the Place of his Birth; and so being engaged for the Course, he put on compleat Armor, and stood to the Barriers, so boiling with desire to run, that his impatience would hardly permit him to attend the Sound of the Trumpet: The Spectacle was pleasing and conspicuous; for you would have said it had been *Achilles*, as *Homer* paints him fighting upon the Shore of the River *Scamander*.

This unexpected Champion moved all Greece, and they did wish the Victory to *Theagenes*, as

passi-

passionately as if every one had run in his own Person; for Beauty hath a strong power to work upon the good wills of the Beholders: But above all, *Chariclea* was most troubled; and having set my self to observe her, I perceived she often changed her colour; for after the Herald had pronounced so loud as all might hear the Combats Names, *Ormenus* the *Arcadian*, and *Theagenes* the *Thessalian*, the Barriers were opened, and the Course began so swiftly as mens dazled Eyes could hardly overtake them: Every Spectator, to whom the Event was yet in suspense, found himself full of care; but I especially that had resolved with my self to be as careful of him as of my own Son. No marvel, said *Knemon*, if those that were present found themselves troubled; for at this hour I fear for *Theagenes*, and do entreat you if he had the Victory, to keep me no longer without the knowledge. When now (*Knemon*) they had finished half their Course, he looking back, and frowning to see *Ormenus* run so near him, lifting up his Buckler and his Head, and fixing his Eyes wholly upon *Chariclea*, he shot to her as an Arrow to the Mark, and so far out-stript the *Arcadian*, as he left him many paces behind. The Space was after measured: so running to *Chariclea* of purpose, fell upon her bosom, as if it had not been in his power to stop himself; and taking the Branch of Palm, I perceived him kiss her hand.

I am glad with all my heart (said *Knemon*) that he hath won the Crown and stoln a Kiss; but I pray you what follows? How (said *Calasiris*) will you never be satisfied with hearing? have you not yet a mind to sleep, being the Night is spent so far? Is not my Discourse yet tedious? No, Father (said *Knemon*) I could chide *Homer*, who tells us we may surfeit of all things, even of Love; which in my Opinion admitteth no Satiety, neither in the enjoying nor discourse: And who is he, unless he have a heart of Adamant or Iron, that would not receive Content to hear the Loves of *Theagenes* and *Chariclea*, though the Story should last a year? therefore continue it I beseech you.

Theagenes (*Knemon*) was then crowned, proclaimed the Conqueror, and conducted with the glad Acclamations of the People; but *Chariclea* was then quite vanquished, and her Heart more fettered in Affection than before; having the second time beheld *Theagenes*; for the interchanged Eyes of Lovers is a renewing of their Passions, and their Looks inflame their Minds, as Fire approaching to its Matter; the Maid returning home, had as ill or worse a Night than ever; and I again was not able to close my Eyes, incessantly plotting how we should conceal our Flight, and into what Countrey the God would bring the two young Lovers; I conjectured we were to take our flight by Sea, gathering it out of these Words of the Oracle,

—*They*

—*They two shall, sayling from
My Temple, to a Sun-burn'd Climate come.*

But to what part of the Earth I understood not; and I saw no other means to come to the knowledge of it, unless I could get the *Fascia* that was exposed with *Chariclea*, wherein *Charicles* had told me he conceived the Discourse of her Fortune to be writ; for out of these Characters I doubted not but to get out her Country, and her Parents, which I began now to suspect, and that the Gods would send her back to them.

Next Morning, coming to *Chariclea's* Chamber, I found others of her Friends weeping, but *Charicles* most bitterly: I asked him, what the Matter was? O *Calasiris*! said he, The Sickness of my Daughter still more and more increases, and this Night she hath rested more unquietly than before. Get you away, said I, and command the rest out of the Chamber, only let some one bring a little Lawrel, Fire and Incense, and let none trouble me before I call. *Charicles* commanded it should be so; and it was done accordingly.

Now being alone with her, I began to play my part, as a Mountebank upon a Stage; I put the Incense in the Fire, and made as if I muttered certain Prayers betwixt my Lips; I

carried the Lawrel up and down from the head to the foot of *Chariclea*, and gaping over her like a sleepy man, at length I made an end of my Pageantry; she often moved her Head, and smiled to her self, as if she would tell me I was ignorant of the Cause of her Disease: Therefore sitting nearer to her, Daughter, said I, cheer your Spirits, for yours is a common Infirmary, and the Cure easie; no doubt but you were fascinated when you assisted at the Procession; but especially when you gave the Palm to the Conqueror: I suspect him that hath bewitched you, to be *Theagenes*; for I saw he looked fixedly upon you, and his Eyes were sawcy with you. She replied, whether he charmed me so or not, well may he do; but do you know what Countryman he is, or of what Family; for I saw many look upon him, admiring him with a kind of an astonishment. Did not the Herald tell you that he was a *Thessalian* (I replied) when he proclaimed his Name? and he himself glories to be descended of *Achilles*; and doubtless he was his Ancestor; for he has the Stature, Form and generous Comportment of *Achilles*, only he is not so proud and arrogant as he; but he allays and tempers the fierceness of his Spirits with a mixture of much sweetness; yet though he be thus excellent, I wish him more pain than he hath made you suffer by the Witchcraft of his envious Eyes.

I thank

I thank you, Father, (she replied) that you have compassion of my Misery; but why do you vainly wish him ill that hath done us no wrong; for I am not fascinated; sure mine is some other Sickness.

Why therefore do you conceal it (Daughter) said I, and not rather open your Infirmary with confidence, that you may receive help with speed? Am not I your Father in years, more in well-wishing? Am not I your Father's Friend, professing the same Studies, which the more inclines me to him? Express your Grief, I will be faithful to you: If you will not believe my Word, you shall have my Oath: Speak boldly, and let not your Pain gather strength by your silence; for every Malady that is presently known, is easily remedied; but old Wounds are almost incurable; for Secresie is a nourishment to Diseases, whilst those that are unconceal'd, may be sure to have some help.

At these Words she pausing a little, and by her Face assuring me of much Confusion in her Thoughts; Give me time this day, she said, and then you shall know it, if already you do not, since you are a Master in the Art of Prophecy. I rose and left her; willing to give her leisure to moderate her Fears, and to contrive in what manner to express that she was ashamed to tell me. *Charicles* came running to meet me, and asked me, what I thought of his Child? O well, well; I replied: To-morrow she will be delivered

of the Burthen that afflicts her, and there will be a beginning of something that will give you great content. In the mean time it will do no harm if you send for a Physician. This said, I made haste away, lest he should interrogate me further.

I was gone but a little from the House when I perceived *Theagenes* walking in the Cloister of the Temple, and discoursing with himself, as if he were highly contented only to look upon the Lodging of *Chariclea*: I turning a little out of the way, passed by as if I had not seen him; but he called to me; Save you *Calasiris*! a Word with you; I staid for you: Presently I turning back, Lord! said I, is the fair *Theagenes* here, and I not see him? How can he be fair, replied *Theagenes*, that pleases not *Chariclea*? I making myself to frown, as if I were angry with him, Will you never leave, said I, to disparage me and my Art, by which she is taken and compelled to love you, desiring to have the happiness to see you. What say you Father, he replied, would *Chariclea* see me? why then do you not carry me to her? and therewith he started forward; but I catching him by the Vest, Stay, said I, though you have the Crown for running, this is not a business to fall upon it like a Prey; nor is it easie to be compassed, or exposed to him that will venture for it; but it requires deep Consultation and great Preparatives to secure the doing. Do you not know that the Maids Father is one of the prin-

principal Men of *Delpbos*? Do you not tear the Law, that pronounces Death upon Offenders in this kind?

'Tis no matter, he replied, Let me die so I may enjoy *Chariclea*; yet, if you please, let us make Suit to her Father that he will bestow her on me for my Wife; my Affinity will be no Disgrace to *Chariclea's*.

We shall never obtain it, said I; not that any thing can be reprehended or thought defective in you; but in respect *Charicles* hath destined her to his Sisters Son: He shall repent it whosoever he be (said *Theagenes*) for no other man shall ever make *Chariclea* his Bride, and I alive, having this Hand and Sword.

Away, away (said I) there shall be no such need; only be ruled by me, and do as I command you: for this time depart, and take heed you be not seen often in my Company, but meet me ever alone, and without Noise: immediately he went away something sad.

Charicles met me the next Morning, and as soon as he perceived me, ran and caught me in his Arms, printing many Kisses on my Head, crying out, Of such power is Wisdom, of such power is Friendship! the great Work is finished, the impregnable is now taken, and the invincible is vanquished; *Chariclea* is in Love.

Then I began to take state upon me, looking superciliously, and walking gravely; There was
no

no difficulty (said I) but that she could not hold out the first Assault; and yet I planted no great Engines against her: But *Charicles*, how come you to know she loves?

Following your Counsel (he replied:) for having sent for our principal and most approved Physicians, I brought them in to see her; promising them all my Patrimony for their Fees, if they could cure her: They asked her where her Pain held her most? but she turning from them, pronounced this Verse of *Homer*;

Achilles the most Valiant of the Greeks.

Then the prudent Physician *Acestinus* (perhaps you know the man) caught hold of her Wrist, and felt her Pulse, judging thereby (as I imagine) the motion of her Heart; and after he had felt the Artery a good while, taking an exact and curious observation of her, *Charicles* (said he) you have sent for us in vain; Physick can do her no good.

O Gods! I cried, what do you say? must then my Daughter perish? Is there no hope of her Recovery?

Do not afflict your self, replied he, but hear me; and taking me aside from *Chariclea* and the rest, Our Art (said he) professeth the Cure of a distempered Body, and sometimes of the Soul; but that is only when it suffers and feels the indisposition of the Body, and that being healed,

healed, the Soul again Recovers, and is well: It is true, your Daughter is distempered, but not in her Body; Her Head aches not, no Fever inflames her Blood, her Body suffers not by Sickness, neither in any part nor in the whole. I intreating him if he understood the Nature of her Disease, to let me know it: There is no Child, said he, but may know it is a Passion of the Mind, and evidently the Disease that we call Love; do you not see that her Eyes are swelled, her Countenance discomposed, Her Colour pale; yet she complained not of any Pain in her Heart; add that her mind wanders; what falls into her thoughts she speaks, and causeless cares do trouble her repose. In short, *Charicles* you must find out the Man whom she desires; having said this, she left me.

But I made all the haste I could, to meet you my Preserver and good *Genius*; whom both she and I acknowledge to have the only power to do us good, for after I had long intreated her to tell me, what it was that troubled her; she replied, no more but that she her self was Ignorant, only *Calasiris* knew a remedy for her: and she Prayed me that I would send you to her, whence principally I conjectured she was gained by the Secrets of your Wisdom; but (said I, to him) as you tell me she Loves; can you tell me whom she Loves? No, by *Apollo*, replied he: For how, or whence should I know that?

that ? But I would give my Estate, that it were *Alcámenes* my Sisters Son ; whom long since in my mind, I had designed for her Husband. I wished him that he should make a Tryal ; Bring the Young Man, and shew him to her : he commended my Counsel, and presently went about it.

Not long after, he came and found me, when the Exchange was full ; I have (said he) a thing to Communicate to you, that greatly troubles and afflicts me : I fear my Daughter is out of her Wits, she hath such Strange and Extraordinary Fancies. I brought my Nephew, *Alcámenes*, as you wished me ; and shewed him to her in his Richest Habit : But she as if she had seen *Medusa's* Head, or something more formidable with a loud shrill Voice, cryed out, and turned her Face to the other side of the Chamber ; putting her hands like a Cord about her Neck, threatening and swearing she would kill her self, unless I presently would take him away out of her Sight ; but as soon as she could speak it, we retir'd our selves : For what should we do, seeing such a strange Absurdity ? Therefore again, I am become a Suiter to you, that you will not suffer her to perish, nor me to be frustrated of my Expectation ; O *Charicles* ! (said I) now you have hit it, the Maid is Mad : For she is possessed and agitated by the Spirits that I have put into her, which are not of the meanest sort ; but a thing that was necessarily to be done

done to force her Inclination, and make her to have a mind to that which by nature and breeding she abhorred ; but sure some God opposes my Design, and countermines my Work : And therefore of Necessity, you must shew me the Mantle that was Exposed with her, which you told me you received with the rest of her things ; for I much fear, that some Enemy hath poisoned it with a Charm to make her out of Love with Love ; to the end that detesting Marriage, she might wear out all her life time, without the Blessing to be a Mother. *Charicles* approving my conjectures, presently brought me the Mantle ; But I said, he must give me a little time to be private : he did so ; and as soon as he was gone, I began without the least delay to read what was sewed in the Mantle ; being formed in *Aethiopian* Characters, not vulgar, or such as the Common People use, but Royal ; such as are proper only to their Princes, bearing a resemblance to those we *Egyptians* call the Sacred or Priestly Characters ; reading it, I found the Scrowl contained these Words : *I Persina, Queen of the Aethiopians, draw this lamentable Complaint for the last Present I can give to her, whom I know not how to name, and whom I can call Daughter only by the pains of Child-birth.*

²⁹⁰ I was amazed (*Knemon*) when I read *Persina's* name, yet I persisted to read the rest, which was this ;

The Sun who is Author of our Blood, be my Witness; O my Child! It is not for any Spot of Sin that I have exposed you in your Cradle, and concealed you from your Father *Hidaspes*: yet if you shall escape and live, thus far Daughter, let me excuse me to you, and to him that shall find you, if the Gods make any one so happy; Be it also known to all sorts of People, the cause that forced your Mothers Heart to leave you to the Mercy of Fortune; Our Ancestors of the Gods are *Sol*, and *Bacchus*; of the Demi-Gods, *Persius* and *Andromeda*, and after them *Memnon*; those that from time to time have builded and enlarged the Palace of the Kings of *Æthiopia*, have enriched it with diverse Pictures, excellent Pieces taken from the Actions and Battels they have performed, and have put their Statua's in the Galleries and Gardens with Tabels, presenting to the Life the valorous performances both of the Gods and Men; and my own Chamber was hanged about with several Pieces of the Loves of *Andromeda* and *Perseus*. I had been ten Years marry'd to *Hidaspes*, without any fruit of Wedlock, yet it happened, that from a certain hour, I found my self with Child; all the time till my down-lying, there were Publick Feasts, and Sacrifices of Thanksgiving to the Gods; the King hoping for a Successor to succeed him in his Throne: But when I brought forth thee a White Child, an unusual Colour to the *Ethiopians*; I my self

self knew the cause; the Picture of *Andromeda* naked was before my Eyes (for then *Persius* had newly brought her down from the Rock) Her Face being Apparellled in her sweetest looks, as freed from being devoured by the Sea-Monster. A Beauty like hers in that Table, it was my hard Fortune to conceive thee; wherefore to deliver my Dignity and Person from an Ignominious Death, assuring my self thy colour would convince me of Adultery, and no Man believe me when I should speak the Truth of such an Accident; I resolved from the hour of your Birth, to commit you to the uncertainty of Fortune, which I imagined you your self would rather wish than a certain Death, or the name of Illegitimate.

And so faining to my Husband you were born Dead, I secretly exposed you, laying with you in your Cradle my best Jewels for a Reward to his Piety, that should preserve you, and covering you, with this Mantle, in which I have Printed with my Blood and Tears the Miserable Relation of your Fortune and my own, that have been so unhappy a Mother in my first down-lying. But my sweet Child, and that must be mine but for a little time; if you survive, remember your great Birth, be jealous of the Honour of your Chastity, the only best Character of a Ladies Virtue and Spirit; imitate your Ancestors, and following their Example, make the World

World know the Glory of your Illustrious Blood ; particularly, remember among the Jewels I have laid forth with you, to look for a certain Ring, and keep it to your self; your Father gave it me upon my Wedding Day; his Arms are herein engrav'd, the Stone is named a *Pantarbe*, consecrated in the Collet: I use this way of writing, to advertise you hereof, since the Gods have denyed us any other means to speak together; this may prove dumb and unprofitable unto you; it may also inform you, and do you service; for the events of Fortune are not in the compass of Mans knowledge: finally, these Characters I have staid in this Mantle; O Daughter! Fair in pain; whose Beauty is my unjust Accuser; if it happen to you, be preserved by these Tokens, you will be known; if not (which Heaven keep from my knowledge) let the water of these Gems present your Mothers Funeral Tears.

When I had read this to an end, then *Knemon* I knew, not without being ravished with admiration, the Ordinance of the Gods, and my Soul felt a new Motion, that made Tears spring from my Eyes mixed with joy and sorrow, infinitely contented to have found what I desired; namely, the resolution of the Oracle, but exceeding troubled that I could have no perfect knowledge of the future; complaining to my self of the miserable condition of Mans Fortune, nothing but instability; whereof *Characlea* appeared to

to me a singular example. I wandered in a maze of thoughts, considering who her true Parents were, who her supposed, how far she was distanced from her Country; having lost her own, and being only known by a feign'd Name. To conclude, I stood a great while in a dull fear, having cause to pity and deplore her passed miseries, and not daring to say her fortune should be happy in the future; till at length collecting my reason, I resolved the design I had undertaken, should go on without delay; and coming to *Chariclea*, I found her alone, wearied with the Fight betwixt the forces of her Spirits, and the powers of Love, that made her fair Body the Field and Seat of War, which her Soul striving to make good, did but the more afflict her, being not able to resist the fury of the assailant; then I commanded those that were without to wait till they were called, and not to trouble me, as if I had certain Prayers and Invocations to make for the Maids health. Now *Chariclea* (said I) you have time to perform your yesterdays promise, to discover to me what it is torments you, and no longer to conceal it from your true friend, whom it lyeth not in your power to hinder of the knowledge, though you should live and dye obstinate in your silence. At these words she taking my hand, and kissing it many times with tears: Most wise *Calasiris* (she said) Oh do me the favour to let me suffer my ill fortune

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without confessing it, since, as you say, you know what troubles me; I shall esteem it some benefit to avoid an Ignominy, by concealing that it is a shame to suffer, but more shame to speak; and though my sickness growing upon me, puts me to great pain, it is my greatest, that I did not at first conquer it, but yielded to that passion I had all my life time in such horror, as only to hear it named, I thought it a stain to the sacred title of a Virgin. Then to encourage and comfort her; Daughter, said I, you do wisely to keep your reasons secret, for two causes; for it were but superfluous to tell me that, which by my Art, is long since known unto me; and you do your modesty right to spare your blushes, in revealing that ought ever to be hidden deepest in a Maids heart; but since you now feel what Love is, and that at first sight you were taken with the perfections of *Theagenes*, (for this I know by Revelation) know you are not alone, nor the first that hath been taken in this kind, but it is the common case of many illustrious Ladies, and chaste Maids; for Love is the greatest of the Gods, and at times hath had the Victory of them all; but now consider where you are, and what you have to do: 'Tis true, 'tis a great blessing not to be in Love, but when you are once caught, it is the best of wisdom to regulate your desires, and direct them to some Honourable end.

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Their words, *Knemon*, put her all into Confusion, and I saw clearly she delighted in them, yet was anxious and troubled how she might attain her hopes. In fine, ashamed to be brought thus to her Confession, made her Cheeks die their Lilies red: And after she had a while stood mute; O Father, reply'd she, do you speak to me of marriage, and Counsel me to take my own choice, as if my Father would consent, or that my Adversary wish'd it? For the young Gentleman (said I) it is fixt; he is faster caught than you, in the same tye, and I believe, at your first interview, your Souls acknowledg'd the dignities and performances of one another, both burning in an equal Flame, which I have increas'd in him for your sake: But for him that is suppos'd to be your Father, he provides you another Husband, an acquaintance of yours, one *Alcarnenes*: Let him provide (said she) my Grave for *Alcarnenes*, rather than my Bed for either; *Theagenes* shall marry me, or Death: But how do you know (I beseech you) that *Charicles* is but my supposed Father: By this (said I) and showed her the Mantle: Whence had you it, and how came you by it (she demanded of me) for after *Charicles* had received me in *Agypt* from the hands of him that bred me, having brought me I know not how into this Country, he took it from me and kept it in a Box, to preserve it from being defaced or corrupted by the injury of time? How I got it (reply'd I) you shall

shall know hereafter, for the present I pray you tell me if you have read the Inscription: Confessing to me she did not know it; I declared to her her Parents, Country and Fortunes: To conclude, entreating me to tell her the particulars, I read the whole discourse to her, and did interpret it word by word: This bringing her to the knowledge of her self, put greater spirit in her, and transported her with a desire to see her Parents; and asking me what was best to be done; I began then to manifest my Counsel to her, discovering to her how all things went: I was once, Daughter, (said I) in *Aethiopia*, carried thither with a desire to gain their Wisdom; I was there made known to your Mother *Perfina*, for that Court entertaineth Learned Men, with all Humanity, and there was a great opinion of me, for as much as I had joyned the Wisdom of the *Egyptians*, with that of the *Aethiopian* Sages, which is made of great authority in that Nation. But your Mother when she saw I prepar'd for my departure home, recounted to me all your Fortune: Having first obliged me to secrecy by oath, and telling me she durst not discover it to her own Priests: She prayed me to demand of the Gods, if you were preserv'd, and in what part of the World you lived, forasmuch as she could not understand there was any such in all *Aethiopia*, though she had made curious enquiry: But the Gods having revealed all to me, I told her you were alive, and where;
she

she then entreated me to seek you out, and bring you back into your Country, in regard that since your birth the grief she conceived for you had hindered conception in her; and that she was now ready, if you could be found, to confess all that had happen'd to your Father, persuading herself that the long time they had lived together, had sufficiently confirmed him in her Faith by true proof; and that he would be extremely taken with unexpected joy, to leave his Scepter in the hands of his own Child. This the Queen said to me, conjuring me by my Vow to her, wherein I had called the Sun to witness, an Oath it is not lawful for our Priests to violate.

This is the reason of my coming hither to accomplish my Oath, though that was not the only motive of my Journey; yet, by the great providence of the Gods, in travelling hither I have found a means to disengage me of my promise. You know, since I first saw you, I have been ever ready to do you service, not omitting the least occasion to express me yours, yet concealing my reasons till occasion would serve to recover this Mantle, that it might confirm your belief of my relation: Therefore it were good you would take my Counsel, before you be forced to endure, against your will, the Marriage of *Alcmenes*, which *Charicles* means to follow with all violence; in place whereof you may recover your Country and

Parents, and match with *Theagenes*, who is prepared to follow us into any part of the World; changing a private life in a strange Country, to that of a Princess in your Native soyl, where you shall be Crowned, and Reign with him you love dearest, if we may have Faith in the Gods, both in other presages, and even in the Oracle of *Apollo*. Then I put her in mind of the tenour of the Oracle, and expounded the meaning. *Chariclea* perfectly knowing it, as being now vulgarly sung, and every one making assay to interpret it. This struck her silent again.

At length she said, Father, since you say, and I believe this to be the pleasure of the Gods, what shall I do? You must make a shew (said I) to entertain the Match with *Alcarnenes*. It will be a hard thing, (said she) if not base, to prefer any one before *Theagenes*, though but in words; but since I have committed my self to the power of the Gods and yours, Father, let me know what will be the issue of this Fiction, and how it may be broke before it come to the effect I fear. Let the event inform you, I replied, for there are certain designs, where-with, if Ladies be unacquainted beforehand, they will fear and delay, but if they undertake them on the sudden, they will finish them with a greater Resolution. Do you follow my advice both in other things and this, and make no difficulty to accommodate your self to the desire of

of *Charicles*, to match you with his Nephew, for be assured he will do nothing in it without my consent and approbation. She promised it, and so I left her weeping. I was hardly out of the Gate, but I perceiv'd *Charicles*, hanging down his Head, as oppress'd with extreme grief: This is a strange humour, worthy *Charicles*, (said I) to appear in this sort afflicted, when you ought to fill your heart with Joy, and offer Sacrifice and Thanksgiving in the Temple, the Gods having now granted your long suit, and blessed the secrets of my knowledge and endeavours to her, inclining her mind to a desire of Marriage: Lord, why should you weep, I protest I cannot imagine the reason. How can I chuse, replied he, since my beloved Daughter shall be taken out of this World, before she be subjected to the Laws of Marriage, as you promise, if we may believe Dreams, both at other times and (which with terrour I remember yet) this night methought an Eagle, flying from *Apollo's* hand, in an instant (alas!) seiz'd my poor Child, and ravished her from my bosom, carrying her into the farthest Region of the habitable Earth, full of obscure Images and Shadows of black Men; and, which grieved me most, I could not discern what became of her, an infinite space of Earth and Air interposing it self betwixt us, so as the cruel Bird did overfly my sight, and vanished. When he had told me this, I presently conceiv'd which

way the presage tended; but to divert him from his Melancholly wherein he was drown'd, and to draw him as far as might be, from the suspicion of the future; You being a Priest, (said I) and of all his Priests the most conversant in the Mysteries of your Prophetick God, yet methinks you have not the art of interpreting a Dream; your Dream indeed presaging to you the Marriage of your Daughter, and by an *Enigma* showing to you how her Husband shall take her from you like an Eagle, and that with the consent of *Apollo*, as sending him to her from his own hand, yet you are troubled at it, and wrest your Dream to the worst sense; therefore let us take heed our misconceptions do not provoke the Gods, resigning our selves wholly to their wills, and employing our best industry to conform your Daughter to your pleasure.

Then he demanding what were best to be done to win his Daughter; If haply, said I, you have yet any Jewels or rich Embroideries, or some Ring of a great value, let *Alcarnenes* present them to her, as Marriage-gifts, and this will charm her to be his; then you must make other preparations for the solemnity, and make no delay, but conclude the Marriage, whilst yet the power of my Art is working, and makes impression in her Soul. Doubt not, said *Charicles*, I shall not omit any thing in my power; and he had scarce spoken the words,
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but he ran with joy to put them in Act, and did as I entreated him, without any procrastination, as afterwards I understood, carrying to *Chariclea*, as Nuptial gifts from *Alcarnenes*, not only rich Vestures, but also the precious Jewels *Perfina* had put in her Cradle, when she was exposed.

But I went presently to *Theagenes*, and asked him where his *Thessalians* were, that did assist at the ceremony of the Procession: He told me, the Ladies were gone softly before, to make the easier Journeys; and how the young men burned with so great a desire to see their Friends at home, as he hardly had power to stay them any longer: Understanding that, I instructed him what he should say to them, and what they should do, commanding him he should observe when I would give the sign, and then take heed not to lose the time and occasion offered; so I left him.

And going to the Temple of *Apollo*, I intended to make my Prayer to the God, that he would please, by his Oracle, to direct me what course I would take to convey away the two young Lovers; but the God was swifter than a thought, for the Heavenly powers do favour such as resign their will to theirs, though not implored; often preventing mens Petitions with their bounty; as at this time *Apollo* anticipated my demand, with his reply, making me know his pleasure and direction; for as I
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was hasting towards the Prophetess, troubled in my mind how I might execute my design, a voice stayed me as I passed, saying, Do you go so fast, and hear not how these Strangers call you? They were a company of Merchants, that to the sound of Flutes and Hoboys, were doing Sacrifice, and celebrating a Feast in Honour of *Hercules*.

I stayed when I perceived them, for I should have offended the Sacred Mysteries of Religion, to have passed by them without respect, the Divine Voice having invited me, after I had put Frankincense in a Thurible, and incensed the Altar, offering a little Water, it seem'd they thought me very sumptuous in my oblations, and intreated me to take part of their Banquet; I obeyed them so far, and when I was set down upon a Couch, which the strangers had strew'd with Myrrh and Bays, and had tasted such things as I used to eat: Noble Gentlemen, said I, you have done me the Honour to feast me so, as I cannot desire any greater dainties, I now only long to know your Estate and Fortunes, therefore now it is time, if you please, to tell me who, and of what Country you are, for it would be rude, and an Incivility in me, having sat with you at the Feast of a Sacrifice, and imitated Friendship by you, by the Communion of a sacred repast, if we should part without having a more particular knowledge one of the other. Then they told me they were *Phanici-*
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ans, of the City of *Tyre*, by their Trade Merchants, that were then bound for *Carthage*, in *Africa*, with a Ship laded with rich Merchandises, they had brought out of *India*, *Aethiopia*, and *Phœnicia*; and at the present were Sacrificing a Feast to the *Tyrian Hercules*; forasmuch as that Young Man (said they, pointing to one that sat by me at the Table) hath gain'd the Crown and prize of the Lute, and proclaim'd our City of *Tyre* Victorious among the *Greeks*. This Youth, when we had doubled the Cape of *Malea*, and by adverse Winds, were forced to land in the Isle of the *Cephalians*, there he protested to us by this God, the Patron of our Country, that he had foretold him in his sleep the Victory he should obtain in the *Pythian* games, perswading us to turn our course, and Sail hither, where the effect hath proved the truth of his Prediction; and he that was but late a Merchant, is now proclaim'd a Conqueror, and now in gratitude to the God, makes him this Feast, for the favour of premonstrating his success; but to morrow morning, if the Wind serve, we intend to weigh Anchor. Is that your resolution, said I? They told me it was: You shall have me your Companion, I reply'd, if you will give me leave, for I must make a Voyage into *Sicily*, about my affairs, and you know those that Sail for *Africa*, must pass by this Island. If you please (said they) we shall be happy in your Company, for we shall make
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accompt, prosperity will attend us so long as a Wise Man, a *Grecian*, and one belov'd of the Gods, as your experience speaks you, will go along with us. I desired (I said to them) if you will but give me one day to prepare my self, and before I go, to give some order for my business here : You shall have all to morrow, they reply'd, provided you come a-board us soon at night, for the night is very serviceable to us, small breaths of Wind rising from the Earth, and wafting away a Ship, without moving of great Waves.

I promised not to fail, first taking their Faith by Oath, they should not loose to Sea before the time appointed ; and so I left them Dancing to their Musick, that play'd quick strains like Jiggs, which they footed in the *Affyrian* garb ; sometimes with little Skips capering in the Air, sometimes bending their Knees to the Earth, and skrewing their whole Bodies, as if they had been posselt with some prophetick Spirit. And coming to *Chariclea*, I found her with the Jewels yet in her lap, that *Charicles* had presented her : Then I went to *Theagenes*, and having advertis'd them both what they should do ; I retir'd to my Lodging, attending with impatience, the issue of my project.

The next day this happen'd. When Midnight drown'd all the Town in Sleep : A Troop of Young Gentlemen Armed, besieg'd the Lodgings of *Chariclea*. *Theagenes* was Captain of that

that Amorous War, making his Young *Thessalians* put off their glorious habit, and put on their Armours ; who suddenly filling the Air with cries, and terrifying those that were between sleep and wake, with the noise of their Shields and Swords, with Torches burning in their Hands, they brake into the House of *Charicles*, easily forcing the first Gate (for the Locks and Bolts were prepared to admit them) and took away *Chariclea*, who was ready and expected them, suffering them to force her with her own consent ; and with the Maid, convey'd away such portable Riches, as she pleas'd, and returning through the Streets, they renewed their Warlike Clamours, and doubled the sound and terror of their Arms, frightening the City almost out of their Wits ; and choosing the dead of night to that end. Finally, they made such a noise, as the Mountain *Parnassus* echoed, and replied to the clashing of their Iron : And thus marching out of the Town, they did ride upon the Spurr, to the Mountains of the *Locrians* and *Oetians*.

But *Theagenes* and *Chariclea*, doing as I advis'd them, left the *Thessalians*, and came secretly where I expected them : Where falling at my Feet, they trembling cry'd, Save us, Father ; Father, Save us : *Chariclea* blushing, and bowing her Face to the Earth, as asham'd of her new Act : But *Theagenes*, to his other Supplications, added, Save O *Calasiris*, two Poor Strangers thy

thy Suppliants, exiled from their Country, depriv'd of their Friends : Only to purchase thee for all ; preserve two Poor Creatures, now expos'd to the power of Fortune ; the Captives of chaste Love banished, but voluntarily banished, and with joy reposing in you all their hope of safety. These words, *Knemom*, so touch'd me at the heart with pity, as I wept upon them with my Soul more than with my Eyes, so as they perceived not my sorrow, yet I eas'd my Spirits ; I did raise and comfort them the best I could : To conclude, assuring them of a happy Issue, and that I had auspicated this business, by the Commandment of the Gods. I will now go, said I, and dispatch the rest : Do you expect me in his place, taking a special regard, you be not observ'd by any. Then I was going away ; But *Chariclea* caught me by a part of my Robe and stay'd me : O Father, said she, this beginning were injustice, rather a betraying, if you should go and leave me alone with *Theagenes*, not considering how unfaithful a Guard a Lover is, having the causer of his flames in his own power. Therefore I will not leave you, till for this present, and the time to come, you shall oblige *Theagenes* by vow ; not to importune me, for any favour in that kind, before I do recover my Country and Parents. Or if Heaven be not so pleas'd, yet till such time as with my consent, he shall receive me for his Wife.

Wife. Admiring the vertues of the Maid, I resolv'd it should be done accordingly : And making an Altar of a Table, taking Fire from the Chimny, *Theagenes* made his vow, professing we had done him wrong, to cut off, by the prevention of an Oath, the voluntary integrity of his Soul, and that he could not commend an Act done for fear, though of the Gods : Yet he did swear by *Apollo* of *Delphos*, by *Diana*, by *Venus* her self and Love, to do nothing that should displease *Chariclea*. Thus calling the Gods to Witness ; they accorded these, and other Articles betwixt them.

I holding on my course to *Charicles*, found his House full of Tears and Tumult : Forasmuch as the Servants of *Chariclea* had already brought him news of the carrying away of his Daughter, and Citizens came in from all parts of the Town, and flocked about despairing *Charicles*. In summ, the ignorance of what was done, and the want of Counsel in what was to be done, confus'd them all : I therefore thundering amongst them with a loud voice ; O miserable Men (said I) how long will you stand like stupid things, mute and dull, as if you were deprived of your Judgment with your Fortune ? What will you not Arm and pursue your Enemies ? Will you not take and punish them who have done you such an injury ? But *Charicles* replied, it were perhaps superfluous and vain to struggle longer with these disasters, for I am

am assured the Divine wrath inflicts this punishment upon me ; when coming once at a forbidden hour into the Sanctuary of our Temple, I saw what was not lawful for Man to behold. Then the God foretold me, for my presumption I should be deprived of that was dearest to my Eyes : yet let not this hinder you to fight (as they say) with the Gods themselves, if we knew whither we should go, and who hath been so cruel to us : It was (said I) even the *Thessalian* whom you so much admired, and would needs make me acquainted with him ; it was *Theagenes* and his youthful company ; perhaps you may find some of them yet in Town, for sure they cannot be all departed ; therefore rise and call a Council of the people. It was done so as I appointed, and the Captains sent their Men to proclaim, by sound of Trumpet, that the Townsmen should assemble : immediately the people came in, and they held a Council, by night, upon the Theatre.

Charicles stood forth into the middle, and presently set them all on weeping, beholding him in his Mourning, his Head and Face covered with ashes ; but much more when his affliction unfolded it self in his words : Perhaps, dear Country-men, (said he) seeing me thus stand forth, you may esteem me come hither to ease my heart, and to have convoked so great an assembly to be spectators of the enormous greatness of my miseries ; but this is not my meaning,

ing, for though I have often sustained calamities equal with Death it self, and that my House is now deserted, laid waste from Heaven, and must remain desolate ever hereafter, having lost, one after another, all that were dear to me, and in whose beloved acquaintance I took the only joy of my life ; yet vain hope (an error) common to all the World, makes me resolute to be patient, and not die, yet perswading my self my Child may be recovered, but that which moves me most, is this City, which I desire and expect to see victorious before my death, and revenged of those have offered her this violence, unless these *Thessalian* Youths have also ravished from us our generous Spirits, and our indignation for the abuse to our Country, and our Gods protect us, for it would be a grievous heart-break to us all, if a few dancing Boys, the Ministers of the sacred Legation, should go away with the spoils of the principal City of *Greece* ; having robbed in my sight, ah me, the Temple of *Apollo* of its most precious treasure, my *Chariclea*. O implacable and obstinate wrath of the destinies towards me, first, as you know, they extinguished my own Daughters life even with her Nuptial Torches, then took away her Mother from me, seized with such a sorrow at her Death, as it cost her presently her life ; soon after they chased me from my Country, but all this methought was supportable, after I had found *Chariclea*. *Chariclea* was all my

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Life, my Hope, the hope of my Succession, *Chariclea* was all my Comfort, and, as I may say, my Anchor; but woe is me, this Tempest, whencesoever it arose, hath cruelly broke all my Cables. Neither was this done simply and accidentally, but expressly to insult over us, at such an unexpected season, taking her away from her Bed, almost her Nuptial Bed, as you all know, for I had published to you my intention of her Marriage.

He, speaking thus, and falling from his matter into Complaints, the Provost *Hegesias* cut him off, and wished him to go home, speaking to the People in this sort: My Lords Assistants, and the rest, *Charicles* shall have free liberty to make his Complaints hereafter when he pleaseth; but let us not be drowned in his sorrow, nor inconsiderately be carried away with his Tears, as with the current of a River, neglecting the occasion, which in all things, and principally in affairs of War, is of greatest importance; for if now from this assembly we would set forward, there might be some hope we should overtake them, whilst they march carelessly, thinking us unprovided to pursue them; but if we stay longer to condole with *Charicles*, with feminine Faces, pitying his disasters, it will only remain, that by our delay, we shall give them means to escape, and our selves be laught at, and by Boys, which we should have presently taken, and nailed upon Gallowses;
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making some of them suffer with such ignominy, and transferring the disparagement down upon their Families; which would be an easie thing, if we exasperate the *Thessalians* against these Men, (if any of them shall escape us) by interdicting them by our Decree, to send any more of their Nation to perform this Sacrifice; and ordaining, by Common Council, that hereafter the solemn Anniversary of the Demi-god *Neoptolemus*, shall be celebrated by our selves at the publick charge. Whilst they were commending his Speech, and passing an Act against the *Thessalians*: Let it be confirmed by your suffrage, if you please, said the Captain, that the Priestess of *Diana* shall no more present herself to give the Palm to those that run in Armour; for, as far as I am able to conjecture, it was from thence the Sacrilegious flame of his Love kindled in *Theagenes*; who, as it seems, studied this rape from the time that he first saw her; and it will be good, for the future, to take away the occasion from others of the like attempt.

Having obtained this, by the common consent and vote of all the people, *Hegesias* gave the word, the Trumpets sounded the Alarm, and the Theatre broke up, dissolving into a War; running confusedly into the Field, not only such as Age had strengthened, and were able to bear Armour, but Boys and Youths promiscuously supplying the default of Forces, by
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the force of their Affections; bold to partake the fortune of that expedition. There were also multitudes of Women, that carried with greater Spirits than their soft Sex permitted, and taking up any Weapons that were next their hands, followed with the rest; but in vain, for their natural debility having made them know it had not force enough, they saw they were frustrated of their desires to revenge themselves of the *Thessalians*: There you might see old men struggling with their Age, their Souls, as it were, drawing their Bodies with such a promptitude, and boyling ardour, as they seemed to reproach and upbraid their own weakness; so passionate was all the Town for the loss of *Chariclea*, and as if one Spirit had moved them, they all together sallied forth in the pursuit, not so much as expecting the day-light.

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THE
ÆTHIOPIAN
HISTORY.

The Fifth Book.

IN this trouble and hurly-burly was the Town of *Delphos*, but whether they performed any service or not, I cannot tell; for their pursuit did give me the occasion to take my flight; so as taking the two young Lovers with me, I brought them down to the Port at that hour of the Night, and we went aboard the *Phœnicians*, who were ready to weigh Anchors, if we had stayed never so little longer; forasmuch as they perceiving the day began to appear, and that we came not, they made account they should not falsifie their Oaths made unto me, being to attend one day and one night only;

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only ; but we coming just upon the time, they received us with great joy ; and presently cutting the Water with their Oars, they rowed out of the Haven to the Main, and then a soft Wind breathing from the Coast full upon the Poop, moved little waves, that seemed to play behind the Ship, and suffered us to pass with all our Sails spread. You would then have said, the Gulf of *Cyrrha*, the Elevation of *Parnassus*, the Promontories of *Ætolia* and *Caladonia* fled from the sight of our Vessel, that passed as nimbly as if it were flying by them ; and having sail'd all the day, we came within kenning of the pointed Islands, both in name and figure, the Sun then setting.

But why am I so unseasonably tedious, and what is my reason so to forget both my self and you, as to stretch this discourse, as really to commit you to the mercy of a Sea ? Let us now leave work a while, and take a little Sleep, for though you are very attentive, and resist Sleep valiantly, yet I am perswaded, *Knemon*, you cannot hold out long, the better part of the night being spent in this sad repetition ; and, Child, Age lying heavy on me, and the memory of my calamities infeebling my Spirits, I must needs have a little rest. You have done well, Father, now cease, said *Knemon*, not that I am weary of the Relation, for that I should never be, though you should speak many days and nights together ; there is such Magick
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in your words, and sweetness, that exceeds the voice of *Syrens*.

But I have heard a kind of murmuring a good while, and a noise about the House, and, I confess, it troubled me, but I was forced to be silent, drawn on with a desire to hear you. I heard nothing, said *Calasiris*, forasmuch as happily Age hath debilitated my sense, for old Age is a malady of all the parts of the Body, principally of the Ears ; and perhaps it was because my thoughts were entirely fixt upon my Story, and sure 'tis *Nausicles*, the Master of the House. But what (O Gods) hath he performed ? All to our wish (said *Nausicles*) entering at those words ; And I know, good *Calasiris*, you did long to hear the News, and that your Spirit was in the Field with me : I have had many proofs of your affection ; and it is not the least that I heard you remember me in my absence, and wish my fortune ; but who is this Stranger ? A *Grecian*, said *Calasiris* ; you shall know the rest hereafter ; but do not hold us longer in suspense : if you have prospered in your expedition make us partakers of your content : You shall hear that to morrow too, said *Nausicles*, for the present let it suffice you to know I have recover'd my *Thisbe*, much fairer than she was ; and so I leave you, for my Journey and the troubles of my mind require some rest : Having said this, he went to make his word good.

But *Knemon* at the hearing of the name of *Thisbe* grew very Melancholy, and began to think of former passages betwixt them; passing the night as if he had lain upon Thorns; Weeping, Sighing and Tormenting himself so grievously, as he awaked *Calasiris*, though he slept soundlier than his custom was; the old man raising himself, and leaning upon his Elbow, demanded what the matter was; and why he so disquieted himself, like a Mad-man? Would it not make any man mad, said *Knemon*, to hear that *Thisbe* is alive again? Who is that *Thisbe*, said *Calasiris*, how come you to know her, having heard her named? and why doth it trouble you so much to understand she lives? I will tell you that another time, said *Knemon*, when I make you a rehearsal of my fortunes; but for the present, know, I did see her dead before my Eyes, and with these two hands I my self buried her in the Island of the Herdsmen. Sleep, Sleep, said *Calasiris*, you shall know to morrow how all goes. I cannot sleep, said *Knemon*; I pray you, do you take your rest; I do not think I shall be able to live, unless I get up, and make some means to be more curiously informed whether *Nausicles* be in an error, or whether the dead do only revive among the *Egyptians*: At this *Calasiris* smiled, and fell asleep again.

But *Knemon* went out of the Room very gingerly, and softly, as was fit, being in the dark,

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in a strange house; but he was content to venture, longing to free himself of the fear and suspicion he conceived of *Thisbe*; till at length, though it was long first, groping and turning about, passing and repassing the same places, as if they were different, he heard a Woman, like a Nightingale in a Cage, with soft and lamentable accents, complain of her hard fortune; and laying his Ear to the crevice of the door, he distinguished these words;

Poor miserable, I thought my self safe out of the hands of Thieves, and that I had escaped the horror of a Bloody death, which I expected, hoping to pass the rest of my life with my Beloved, which, though it had been the life of a stranger and a wanderer, yet living with him it had contented me; for there can be nothing so rigorous, or full of molestation, that his sweet presence will not make supportable; but the yet pitiless Destiny, that hath persecuted me from my Birth, having once more flattered me with hope, hath again deceived me. I esteemed my self free from servitude, and behold I am a Slave again: I imagined I should be no more a Prisoner, and I am as straitly kept as ever before: I was environed in an Island, envelopped in darkness; the estate of my present Fortune resembles my late Misery, or rather is more wretched, since he is forced from me, that by his consolation would and could sweeten any bitterness: The last day the
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Cave of the Thieves was my Retreat ; and what was it but an Abyſs, a Hell, or properly a Grave ; and yet the preſence of my Love made it a ſweet place ; there he mourned for me , living , believing me to be dead ; and weeping for me, as murdered by the hand of a cruel Enemy ; but now, alas, I am deprived of ſuch comforts, the companion of my miſeries is perished, that did bear grief with me, as a common burden ; and I am left alone, forſaken, a Captive, wretched, every way expoſed to the cruel mercy of Fortune ; only contented not to die, becauſe I hope my deareſt Friend yet lives ; but, O my Soul, where are you now, or what new accident befalls you ! are you, ah me, a Slave, as I am ? is that free and generous Courage (patient of any Servitude but that of Love) now made a Captive ? yet Love whatſoever you indure live ſtill, and hope at length to ſee your *Thisbe*, for ſo you muſt call me, though I know it is againſt your will. *Knemon* was no longer able to contain himſelf when he heard this, and had not patience to ſtay the reſt, at firſt ſuſpecting her for another ; but in the end of her Speech concluding her to be *Thisbe* ; he had much ado to keep himſelf from falling down almoſt at the door.

But he held out the beſt he could, and for fear ſome of the Houſe ſhould take him there (for now the Cocks had crowed the ſecond time) he ran away, ſometimes breaking his Shins againſt

gainſt the Stools that ſtood in his way ; ſometimes running his Face againſt the Wall, and now ſtumbling at a Threshold or Door Poſts : In the end he got to his Chamber where he preſently caſt himſelf upon the Bed, where he began to tremble and his Teeth to chatter, in ſuch ſort, as he had been in danger of his Life, unleſs *Calasiris* had inſtantly been aware of him, and cheriſhed and comforted him, making him come to himſelf again : And after *Knemon* began to breathe again, *Calasiris* ask'd what had frighted him ; I am loſt he reply'd, for it is true the wicked *Thisbe* is reviv'd : And when he ſaid this, he fell into a ſwound again, and the Old Man took a great deal of pains again, while he endeavour'd to recover him ; it was evidently ſome God that took a delight to play with *Knemon* (as all things in the World, is only their game and mockery) and would not permit him to enjoy without grief, the ſweets of his deſire, but mixed with bitterneſs, that which preſently after was to give him the height of his content, forasmuch as happily they intended to ſhow what was their cuſtom, and it may be the reaſon of it is that humane nature is not capable to receive a ſimple joy without ſome allay, as may be judged by this Example of *Knemon*, who at that time fled away from the object he moſt wiſhed, and was frighted with the ſweeteſt accent could befall him ; for the Woman that he had heard lamenting was *Chariclea*, and not *Thisbe*, and thus it came about. After

After *Thyamis* was faln alive into the power of his Enemies, that he was taken Prisoner, and that the Fire had reduc'd all the Island to Ashes, and unpeopl'd it of the Herdsmen. *Kreon* and *Thermatis*, the Page of *Thyamis*, ferry'd over the Lake in the morning to venture as Spies among their Enemies, to get knowledge of the estate of their Captain : The events of their journey you have heard before, but *Theagenes* and *Chariclea* remain'd alone in the Cave, reputing the delay of misery as a great good Fortune, for then finding themselves free without any person to trouble them, they imbraced, gave and received so many mutual Kisses, as falling into a languishing oblivion, they remain'd along time as if they would have grown into one body, yet feasting themselves with chaste and pure delights.

But at length the care of their affairs return'd into their memory, and necessity constrained them to give over their Caresses. *Theagenes* beginning in this sort to speak ; Our chiefest wish, and our continual Prayer to the Gods of *Greece*, my fair *Chariclea*, is, That they will permit us to pass the course of all our years together, and to enjoy the happiness we prefer before all others ; in hope whereof we have sustained so many evils. But forasmuch as the condition of all Worldly things is variable and so unstable, as that we see inclining one way, in a moment we perceive changed to the contrary, we have already suffer'd much
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and are yet to expect more misery, being to go to the Town of *Chemis* as we have promis'd *Kreon* : And what will here befall us, Heaven knows ! and from thence questionless it will be a mighty journey ere we shall arrive in the Country we are bound for ; therefore I think it would be good we should agree upon some Cyphers or Privy tokens, by means whereof, when we are together, we may secretly interchange the expression of our minds, and find out one another, if by Fortune we should be separated ; for the best guide after one hath strayed, is the memory of some marks he hath taken of his Friends. *Chariclea* approv'd his invention, and they agreed, in case they should be parted, That upon all the famous Temples and Statues, Images and Stones in cross ways, he should write *Pythias* and *Chariclea Pythia*, expressing whether they were gone to the Right or the Left, into what Town, Village or Country, adding the day and hour ; but if by chance they did meet, it would suffice that one should but see the other ; forasmuch as time would never deface those amorous marks that were imprinted in their Souls : Yet *Chariclea* shewed him her Fathers Ring that was expos'd with her ; and *Theagenes* let her see a White Scar upon his Knee, given him by a Wound he receiv'd fighting with a Wild Boar ; and so they resolv'd there should be secret words betwixt them ; hers was the Torch, his the Palm. In confirmation of this agreement,

ment, they imbraced and wept again, pouring (as I conceiv'd) their tears, instead of offerings, and sealing to it with Kisses in the place of vows.

This done, they went forth of the Cave not touching any of the Treasure there inclosed, for they esteem'd Riches gather'd by Robberies, as a polluted thing, but they took again their own which they had brought from *Delphos*, and been depriv'd of by the Thieves: *Chariclea* changing her habit, and putting her Jewels, Crown and Sacred Robe in a little Knapfack; to disguise her self the more, she went in a poor Gown, and gave *Theagenes* her Bow and Quiver to carry; a carriage that was sweet and suitable to him, being Cupids Arms, the God that had made him a vassal to his Empire.

Being now come to the side of the Lake and about to take Water, they perceiv'd a Troop of Armed Men passing over to the Island, a sight that so troubled them, as they remain'd a great while lost in astonishment, as if the Injuries of Fortune rag'd incessantly upon them. At length the Souldiers being almost arriv'd, *Chariclea* said, it was best to fly and return to the Cave and there to conceal themselves; and as she spake she fled, but the stay of *Theagenes* detained her: How long, said he, shall we fly our Fate, that every where pursues us? No, no, let us yield to Fortune, and not oppose our selves to her violence that breaks in upon us; what shall

shall we gain by it, but vain error and a wandering Life, and to be insulted over by new misery from time to time? Alas, do you not see how to our banishment Fortune hath added the Robberies of Pirates, ingag'd us in all the dangers of the Sea, and contended with great industry, to make us more miserable by Land? hath she not expos'd us to the danger of War? submitted us to the mercy of Thieves? A while since we were Prisoners subject to the pleasure of another; then we were left alone depriv'd of all company; then she made a show to give us our Liberty; and now she sends these Murderers to make an end of all; in such a War she plays against us, making us her Scene of Mirth, her Comedy, or rather Tragedy. But why do I not then abbreviate this Lamentable History of our Loves, and deliver our selves into the Hands of our Murderers, least if she study to make the end of her play insufferable, we be forced with our own hands to kill our selves? *Chariclea* consented to one part of what *Theagenes* said, but not to all; telling him he had great reason to complain of the cruelty of fortune; but for all that, it were not well advised to yield themselves voluntarily to their Enemies, being they were not sure those Men would kill them, when they had them in their power: Neither was it likely they had so gentle a destiny as would grant them a speedy death, and free them from their calamities; but it might be, they should be reserved for Slaves; and

and what Death, said she, can be so cruel as the condition of such a Life, to be exposed to the fatal indignities of barbarous and wicked Villains? which let us decline by all means, and to our uttermost power, measuring hope and success by the experiment of our passed accidents, since we have often, and now lately, escaped alive, more incredibly as from greater dangers.

Let us do as it pleases you, replied *Theagenes*, and so followed, as if she had drawn him after her, but they could not reach the Cave in time; but while they only regarded those that came to them in front, they perceived not themselves to be inclosed by another company of Souldiers, that had landed in another part of the Island; at last falling upon these, they stayed in a maze, especially *Chariclea*, who fled into the Arms of *Theagenes*; if she were to die, desiring to die there: Some of these that invaded them, lifted up their hands to strike them down; but after the young Lovers had looked upon their Enemies, their spirits fail'd them, and their hands were benumbed; for even the barbarous, as it seems, do bear respect to Beauty; and those Nature hath indued with perfections, do mollifie the Eyes and Hearts, that are by Nature fierce and bloody. Having taken them, they presently conveyed them to their Captain, ambitious to be the first that should bring him the fairest spoils: And indeed this was all they

were

were likely to present him, for when they had run all over, as if they would have put a Net about the Island, no one else could find any thing, for all the Island was burnt in the former War, only the Cave remained, and that they knew not. Then the Souldiers led them to their General, whose Name was *Mitrans*, Captain of the Garrisons to *Oroondates*, who administered the Government of *Agypt*, as the Great Kings Lieutenant; and for a great sum of Money given him by *Nausicles*, had enter'd the Island with him to recover *Thisbe*.

Now after *Theagenes* and *Chariclea*, often invoking the aid of their good Genius, were brought so near that *Mitrans* might discern them, *Nausicles*, that stood by him, advising himself of the right trick of a Merchant, active in matter of profit, stepped forth, and running to *Chariclea*, cryed with a loud voice, Behold my *Thisbe*, the very same those wicked Rogues, the Herdsmen, took from me. But now, *Mitrans*, by your favour and the Gods, I shall recover her; then he seiz'd upon *Chariclea*, feigning to receive great contentment; and whispering in her Ear, in *Greek*, that the rest should not understand, wished her to confess her name was *Thisbe*, if she desired to be safe: His Sophism had the success he hoped for, for *Chariclea* hearing him speak *Greek*, and conjecturing the Man intended her some good, accommodated herself to his intention; and being

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demanded her Name by *Mitrane*s, she said she was called *Thisbe*. Then *Nausicles*, with open Arms, ran to embrace the Neck of *Mitrane*s; many times kissing his Head, and admiring his good fortune, puffed up with vanity the heart of the *Barbarian*; telling him, it appeared that his other Exploits in War were great, since he had so happily conducted the present enterprise. The Captain, blown up with a flattery of his praises, and deceived by a false name, though he was amazed to behold so much Beauty in so poor Clothes, shining, like the Moon, behind a Cloud, notwithstanding the levity of the mans Spirit, was caught with the suddenness of the Plot, and could not for shame refuse to give her to *Nausicles*; Take her, said he, since it is so that she is yours; I have recovered her for you, do with her what you please: And at these words delivered her into his hands, looking continually towards her, and manifesting it was against his will, and for the Money he had taken, that he yielded possession of the Maid: But this (said he, pointing to *Theagenes*) who-soever he be, he is our Prisoner, and shall follow us, with a Guard upon him, to be sent to *Babylon*; for the shape of his Body is so fair, as he is worthy to serve at the Kings Table: Things thus ordained, they passed the Lake, and then were the Lovers separated; *Nausicles* with *Chariclea* returning to his House at *Chemmis*; and *Mitrane*s, with his Men, visiting

sitting other Towns that were under his command, without delay dispatched *Theagenes* with Letters to *Oroondates*, who was then at *Memphis*. The tenour of his Letter was this:

The Captain *Mitrane*s, to the Vice-Roy
Oroondates.

I Send you a young Grecian we have taken, that merits noblier than to be my Servant; and, in my opinion, is worthy to wait only in the presence of the Great King, our God; affording you hereby the means to send a present to our Master, such as the Court never yet beheld, nor shall ever hereafter see the like.

But before it was clear day, *Calasiris* and *Knemmon*, hoping to inform their ignorance, came to *Nausicles*, and demanding what he had done; he related all the passages how he had passed into the Island, how he had found it deserted, at first not encountering any person, and how he had subtilly abused *Mitrane*s, receiving a Young Maid as if she had been *Thisbe*, that by good Fortune appear'd in the Island, and was so fair, as she would be much more advantageous to him, than if he had found *Thisbe*: For there was no less difference betwixt them, than in the comparing of a Goddess to a Woman; that he had never seen a Beauty so perfect, but it was much below this Strangers; and that he had not

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words sufficient to express it; neither was it needful, since he would show her to them. When they heard this, they began to suspect who she was, and were very earnest with him to command, the Maid might be presently brought in, for they knew it must needs be the ineffable Beauty of *Chariclea*: Who being come before them, was veiled to the Eyes, and those she bowed to the Earth; till *Nausicles* assuring her there was no cause of fear, she lifted up her Eyes a little, seeing and being seen, contrary to all expectation, immediately the three fell a weeping; and as if there had been a sign amongst them, or that they had all received one wound, were loud in their passion, nothing being heard from them, but O Father, O Daughter, my true Child *Chariclea*, not *Knemon's Thisbe*. This amazed *Nausicles*, so far as he had not a word to say, when he saw *Calasiris* embracing *Chariclea* with tears, not knowing how this mutual Knowledge came about, being like the meeting of Friends in a Comedy upon some stage; till *Calasiris* kissing him for joy, spake to him thus:

Best of Men, may the Gods ever grant the success you desire, and amply satiate your wishes; you are the preserver of my never-hoped Daughter, and it is by your means I now enjoy her sight, the sweetest object of the World: But, O my dear Child, O *Chariclea*, where have you left *Theagenes*? At this demand

she wept, and for a while being not able to bring forth a word, at length she replied, He is taken Prisoner, and he, whosoever he is, that delivered me to this Man, hath led him Captive. Then *Calasiris* desired *Nausicles* to declare to him what he knew touching *Theagenes*, and who he was that had him in his power, and to what place he was led Captive. *Nausicles* understanding these were the same the old man had so often mentioned to him, told him the sum of all; but he added, That knowledge would not at all advantage poor men, for he could hardly believe the offer of a great Ransom would redeem him from *Mitranses*. We have Money, said *Chariclea* softly to *Calasiris*, promise what sum you please; I keep still the Jewels you know, and have them about me: This put Spirit into *Calasiris*, but fearing *Nausicles* should enter into some suspicion what it was that *Chariclea* spake of; Good *Nausicles*, said he, a wise man never wants, but is ever as rich as he can wish himself, for the Gods will send him as much wealth as he judges to be fit to demand of them; therefore only say where he is that detains *Theagenes*, and the Divine Bounty will not fail, but will furnish us with as much as shall serve to content the Persian avarice. At these words *Nausicles* could not chuse but smile; And you will then (said he) make me believe that it is possible for you to grow rich of the sudden, as if it were by

the turning of an Engine : If you will first pay me down a ransom for your Daughter, for you know well the *Persian* and the Merchant only study for their gain : I know it, said *Calasiris*, and you shall have it as it is good reason ; but why are you so free, that amongst all your other benefits you will also anticipate our Suit, and are pleased of your own accord, to propose the restitution of my Daughter. I will only first intreat your leave, to make my Prayers to the Gods : With all my heart, said *Nausicles*, I my self am now going to offer Sacrifice, I shall desire your presence there, and that you will pray the Gods to send me riches, and receive for your self, that which I have in present : Do not you mock me nor be incredulous, said *Calasiris*, but go before and prepare the Sacrifice ; and when all things are ready, I will come. He did so, and a while after a Servant came from *Nausicles*, to wish him to make hast to the Temple, and they (for now they had contrived how they would have it) went thither joyfully with *Nausicles*, and the rest of the invited men ; for he had provided a publick Sacrifice, and *Chariclea* with the Daughter of *Nausicles*, and other Women that had essayed to flatter her sorrows, with many consolatory words, and had intreated her to go along ; but I believe they had never prevail'd, if by Fortune it had not come into her thoughts, that under pretext of the Sacrifice, she might make her Prayers to the Gods, for the safety of *Theagenes*. Being

Being now come to the Temple of *Mercury*, (for *Nausicles* Sacrific'd to him as the God of the Exchange and Merchants) *Calasiris* a while contemplating the entrails of the Beast, by the changes of his countenance, made them evidently know the Gods foretold him many strange adventures, intermixt with Joy and Sorrow. Then putting his Hands upon the Altar where the fire of the Sacrifice yet burned, and feigning to draw out of the midst of the flame, that which he had before prepared about him ; Behold said he, O *Nausicles* ! what the Gods send you by us, for the ransom of *Chariclea* : And with those words presented him a certain Princely Ring, a rare and divine thing, it seem'd the circle was of Amber, and within the Collet was set an *Aethiopian* Amethyst, gloriously sparkling, of the bigness of the eye of a Young Maid, much surpassing in Beauty those that come from *Spain* or *Britain*, for those are of a faded red that hath no splendour, and resembles Roses blowing from their buttons ; when the beams of the Sun begin first to set, blushes on them : but the *Aethiopian* Amethyst hath a fire sparkling from the bottom of the Stone ; which if you turn it in your hand, casts a beam of Gold before your Eyes : Not such as dazleth the sight with too flaring brightness, but clears it with a pure and delicate light : This in the natural propriety is of much more power than those of the West, for it doth not challenge its name falsely,

but really, keeps the wearer sober at all Feasts: All the Amethysts that come from the *Indies*, or *Aethiopia*, have the like virtues, but that which *Calasiris* presented to *Nausicles*, was yet more precious: For it was ingraven with the Figures of living Creatures to the Life.

There you might see a little Boy feeding Sheep, standing upon a Rock, that was not very high, to look about him, as from a little watch Tower, making his Sheep feed with the Musick of his Pipe; and you would say, that his Flock listen'd, and went forward to the Cadence as he sounded: Some would conceive them to have Golden Fleeces; not that Art so adorn'd them, but it was the proper colour of the Amethyst shineing upon their Backs. There were the Figures of young Lambs, seeming to make little Skips: Some that ran in Flocks towards the Rock; others that went circling about it, making the Rock a Pastoral Stage: Some appear'd playing in the flame of the Amethyst as in the Sun; and in leaping, scraped the Stone a little, only with the tips of their Feet. But those that were the liveliest of them, you would have thought, their leapings would have broke the Border of the Stone; but that the industry of the Workman had kept them off; parking them in with a Golden Pale that went about the Rock, which was a true Rock, not an imitation. For the Workman had reserv'd a corner of the Amethyst to make it: Serving himself with a
native

native thing, to represent that which he meant to counterfeit, for he esteemed it superfluous, that a Stone should be feigned in a Stone, such was the Ring and Sculpture.

But *Nausicles* was much amazed with the unexpected accident, and overjoyed with the great value of it, estimating it no less than all his Riches. Believe me (said he) good *Calasiris*, I did but jest, not speak seriously, when I demanded the Ransom of your Daughter, for my meaning was to restore her freely to you; yet in regard the gifts sent us by the Gods (as you wise men say) are not to be refused, I receive this Stone, as sent from Heaven, believing assuredly, that *Mercury*, the best of the Gods, and my Patron, according to his custom, hath furnished you with this Present for me, from the Fire, for you may see the Flame is in it yet; besides, I must needs esteem that gain most honest, which, without the least endamaging of the giver, enricheth the Receiver. At these words the Sacrifice being ended, *Nausicles* invited all the Assistants to sit down to the Feast, commanding the Tables should be covered apart for the Women in the heart of the Temple, and in the Porch for the Men. After they had eaten liberally, and the Cloth was taken away, and that, according to the fashion, the Cups for drinking Healths were set upon the Table, the Men invoked *Bacchus*, drinking in honour of him, and singing to him the usual
Catch,

Catch, that is sung to the *Boone Voyage*, when they go aboard ; and the Women danced to the Tune of a Hymn, composed in the praise of *Ceres*. But *Chariclea*, retiring herself, considered of her affairs, offering her Devotions for the life and safety of *Theagenes* ; and now the drink began to heat the company, every one presenting his service to his friend in Wine ; when *Nausicles* holding out a Vial of pure Water ; Honest *Calasiris*, said he, I drink to you, since it so pleaseth you, in this cold Nymph, that is no companion for *Bacchus*, but for Nymphs and Virgins ; but if you please to pledge us in the Relation we so much desire, you shall cheer our Spirits with the best Beveridge : Do you not hear how the Women, to lengthen out the Feast, and to avoid drinking, are fallen to dancing ; as for us, the discourse of your Voyage will be a noble entertainment for us after our Feast, sweeter than any Dance or Musick ; and since, as you know, you deferred it before, when it might put you in mind of your disasters, then new, and such as drowned your Soul in grief ; now you cannot put it off to a more convenient time, since at this present one of your Children, your Daughter, is safe before your Eyes ; and you shall see your Son, by the favour of the Gods, ere many days be past, if you do not anger me by deferring again the relation of your Fortunes.

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The Gods, O *Nausicles*, said *Knemon*, then give to your heart the effect of your desires ; since having sent for all sorts of Musick to your Feast, now neglect them for the present, and leave them to such as have more low affections in their Souls, while you are covetous to hear sacred and mystical things, mingled with a kind of a divine pleasure ; wherein, I observe, you well know the power and nature of the Divinity, placing *Mercury* next to *Bacchus* ; and so mixing with the delights of Feasting, the content of sweet discourse ; and therefore, though I justly admired the splendour and preparation of your Sacrifice ; yet I cannot believe it is possible to please *Bacchus* more than at a Feast made in his honour, to bring in the recital of some fine story, Speech being his proper Symbol.

Calasiris obeying their desires, recounted the entire History unto them, as well to gratifie *Knemon*, as to oblige *Nausicles*, for the affairs he was shortly to have with him : He then told them his Fortunes from the beginning, repeating summarily, and in few words, the chief heads of what he had said before to *Knemon* ; and purposely passing over many things that he held not necessary *Nausicles* should understand, but that which was not as yet related, and depended upon the premises, he continued in this sort ;

After

After they were fled from *Delphos*, and imbarqued in the *Phœnician* Ship, they Sailed at first as they could wish, being wafted with a soft breath of wind full in the Poop, but when they fell into the Streights of *Caladonia*, they were greatly troubled, the Sea in that place being naturally unquiet, and ever turbulent.

But *Knemon* staid him here, entreating him to pass no further, without telling them the cause (if haply he knew it) why the Sea in that place is continually in such violent agitation.

The *Ionian* Sea, replied *Calasiris*, being there, from a large and spacious Main contracted to a Streight, and pouring it self into the Gulph of *Crifa*, as through a narrow Flood-gate, hasting to mix with the *Ægean* Sea, meets with the *Isthmus*, or neck of Land, in *Peloponnesus*, that beats back its waves, hindring their impetuosity, doubtless by the Providence of Heaven, which set that promontory to break the violence of the Streights, lest they should overflow the opposite Shore; and hence, as it is probable, comes the turbulency of this Sea, the waves being more pressed together in this than any other place of the Gulph; forasmuch as the Stream that flows in, and the Waters that flow back, encountring and beating one another, makes the billows boyl, and, by their concussion, covers all the Sea with a foam, no less than in a violent Tempest.

All

All the company having with praise and applause allowed his reasons, *Calasiris* thus pursued the series of his discourse.

After we had passed other Streights, and lost sight of those that are named the acute or pointed Islands, it seemed to us we saw the Promontory of the *Zacynthians*, like a Cloud in the Air, so far off as our Eyes could hardly discern it. Then the Pylot commanded them to hale in the Sails, and we demanding what his meaning was to slack his course, since the wind was favourable; because (replied he) if we go with full Sail, we shall arrive at the Island about the first watch of the Night; and it is to be feared, lest in the dark we should run upon the Rocks, which lie hid with the Sea in many places thereabouts; therefore it were best to pass this Night upon the Main, where we have Sea-room, and to take no more wind than will serve to bring us to land about the break of day. Thus said the Patron, but yet, *Nauficles*, it was not done, for the Sun was risen before we cast our Anchors; those of the Island that lived about the Port, being not far distant from the City, ran in from all parts to behold us, as to some new and strange Spectacle, wondring (as we conceived) at the serviceableness of our Ship, that was so fair, so tall, and yet so light, admiring therein the workmanship of the *Phœnicians*, and telling us we had unusual and incredible fortune, to sail safe
in

in the midst of winter, when the *Pleiades* were set. All the rest of our Mates, while the Sailors were loosing of the Tacklings, went aland, and ran into the City to traffick with the *Zacynthians*.

But I (having heard the Pylot say we should winter in that Island) went along by the Sea-Coast, to enquire out some poor Lodging for us, not being willing to remain in the Vessel, but avoiding it, for the trouble of the Mariners, as an inconvenient Lodging; and shunning the Town, as unsafe, for concealing the flight of the two young Lovers. I had not gone far, but I saw an old Fisherman sitting before his door, mending his Broken Nets; and approaching him, I said; Save you, honest man, I pray you tell me if there be a Lodging to be taken hereabouts? It was about yonder Promontory, replied he, that I cast this Net yesterday, upon a Rock covered with the Water, and so tore it as you see; I do not ask you that, said I, but you shall do an office of humanity if you will receive me into your house, or shew me some other place, where I may lodge. It was not I, said the good man, I was not in the Boat, Heaven forbid *Tyrrhenus* should mistake so grossly, or that Age had so much infeebled his Brain: It was the fault of my Boys, that, ignorant of the places where the Water covered the Rocks, cast their Nets where they should not.

At

At length perceiving he was somewhat deaf, I began to speak more loud. It was Good morrow to you that I said, and my request was, You would shew me and my company, being Strangers, some house where we may sojourn. The Gods conserve you also, he then replied, if it please you to take such poor entertainment as I am able to give you, you shall be welcome to me, unless you be some of those that look for Houses furnished with fair Beds, or have many followers: After I had told him we were but three, my two Children and myself; It is a good number, replied he, you shall find but one more with us, for I have two Children yet at home, (their elder Brothers are married men, and house-keepers themselves) and the fourth is the Nurse of my Children, for their Mother is lately dead; therefore, Sir, make no delay, and doubt not but we will receive you joyfully and chearfully, I having known as soon as I heard you speak, you were a Gentleman, by your fashion.

I did so, and immediately coming with *Theagenes* and *Chariclea*, the good man *Tyrrhenus* entertained us with a very good will, and gave us the better and warmer part of his House: And indeed at the beginning we passed the Winter contentedly, remaining all the day long together, never parting but at the hour of Bed-time. *Chariclea* did lie with the Nurse, *Theagenes* and I in a room by our selves; and in another little
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Chamber *Tyrrhenus* and his Children. We sat all at the Table together, which we furnished with all Meats but Fish, wherewith *Tyrrhenus* abundantly supplied us from the Sea. Sometimes Fishing alone, sometimes to pass the day we helped him. He was a Master of his Trade, and knew how to Fish in divers manners, according to the diversity of the season. He never cast his Nets, but he drew them full, so as many attributed that to good Fortune, which ought to have been ascribed to his Art and Experience.

But once unhappy, and ever unhappy (as they say.) Neither could the Beauty of *Chariclea* remain in this Solitude without Trouble and Misfortune, for the young *Tyrian* Merchant that had obtained one of the Prizes in the *Pythian* Games, and with whom we had imbarqued our selves, did grievously molest me with his continual importunities, that I would give him *Chariclea* in Marriage, addressing himself as if I had been the Father that begot her; and perpetually boasting; now telling me of his illustrious Family, then counting his Riches, how the Ship was his own, and that he had the greatest part of the Merchandise that laded her, which were Gold, Silver, Precious Stones and Silks; and to give no little accession to his Splendour and Glory, he again put me in mind how his Victory was proclaimed in the *Pythian* Games, and many such like things.

But

But I pretending present poverty, and that my heart would never consent to Marry my Daughter to a Stranger, that should live in a Region so far off from *Aegypt*. Father, said he, let not this trouble you, I shall esteem your Daughter herself a sufficient Portion, greater than a Million of Talents, or all the Riches of the World: I shall also willingly change my Country and my Friends for her, turning my intended course to *Carthage*, and accompanying you to what place of the Earth you shall please to sail; then finding it was not possible to satisfy the *Phanician*, but that his Flame increasing he grew still more passionate, and would never let me rest, I thought best to put him off with fair promises, least he should make some violent attempt upon us in the Island, assuring him I would do as he desired, when we should arrive in *Aegypt*.

But see the Fortune; I was no sooner freed of this Merchant, but (as it is said) one Wave followed another: for a few days after, *Tyrrhenus* taking me aside to a place where the Shore did bow and make an Angle. O *Calasiris*, said he, I vow to you by *Neptune* and the other Sea-Gods, that I see you with as much joy, as my Brother, and your Children, as my own; and I must tell you, there is a train laid for you, that will be very hard for you to escape; but I held it not lawful to conceal it from you, in respect, we have now a long time lived together

ther in one House ; and being it concerns you to know it, There is a Pirate, whose Galley lies under the covert of this Promontory , that watches for the *Phœnician* Ship, and sends out Spies to observe their getting forth to Sea ; therefore take heed what you do, and look well to your selves ; for I advertise you, they have conceiv'd this cruel, but customary design for you, or rather for your Daughter.

The Gods, said I, be as good to you as you have shewed your self true to us. But *Tyrrhenus*, how came you to discover this Plot? By my Trade, replied he, I am known to them, and use to carry them Fish, because they buy dearest and give me greater rates than any other ; and yesterday as I was drawing my Net by the side of yonder Rock, the Captain of the Pirates met me, and demanded if I knew not when the *Phœnicians* meant to loose out of the Haven? I presently doubting his demand tended to some Stratagem ; I cannot justly tell you, *Trachinus*, said I, but I believe it will be the Spring before they depart : And the Maid that Lodges at your House doth she go along ? I do not know, replied I, but why do you enquire so curiously? Because, said he, I am desperately in Love with her, and so ravished with the wonder of her merit, though I have but once beheld her, as I can hardly be my self ; neither can I remember I ever fortun'd upon such a Beauty, though I have taken many and fairer Captives ; then pulling
him

him nearer to me that I might the better get out his whole Plot? what need have you, said I, to Fight with these *Phœnicians* since that without the loss of Blood, you may easily take her from my House before they imbarque. No, replied he, there is a conscience among Thieves, and we observe the Laws of courtesie and humanity towards our Friends ; for your sake therefore I forbear, least it should bring you into trouble, in regard your guests being lost, would be required at your Hands, and with one Labour I mean to gain two things, the Riches of the Ship, and the enjoying of the Maid ; one whereof I must necessarily forego, if I execute my design upon the Land ; besides I should run a desperate hazard, the Port being so near the Town, as they would presently get notice of it, and so I might come to be pursued. So after I had admired his Wisdom, and praised the Excellency of his judgment ; and now having discovered the Plot, these Villains have appointed, I earnestly beseech you to employ all your thoughts to provide for the security of your self and Children.

When I had heard this news, I retired very sad, and agitated in my fancy many ways and means of safety, till accidentally meeting the Merchant, and he moving me in his old Suit, I took hold of the occasion, and concealing what I pleased of the Advertisements given me by *Tyrrhenus*. I only told him, I had notice given
O 2 me

me by a Friend, how a certain Great Man of the Country, had a design to steal away my Daughter; and, said I, you are not strong enough to oppose your self, or make resistance, it would better please me to bestow her on you, both for the knowledge I have of your person and wealth; but specially for the promise you have made me, when you have Married her to live with me in my Country; therefore if your Love answer the profession you have made; let us weigh Anchors presently, before we be prevented or constrained to suffer the effects of some violence: he was extremely taken with my words: It is well advised Father, said he, and then falling upon my Neck, kissed my Head, and demanded when my pleasure was, that we should Sail, for although the time was not yet seasonable, yet we might escape the Plots that were laid against us, by removing to another Port, and there attend the assurance of the Spring. I desire, said I, if my command have any power with you, to depart hence about the beginning of the Night; after he had answered it should be done. He left me, and I returned to our Lodging, where I said nothing to *Tyrrhenus*, but advertized my Children, that in the Evening we were to go aboard again: the suddenness of the news amazed them, and demanding the reason of me, I put them off, promising to tell them at another time, but for the present it was necessary it should so be done.

So

So after we had made a light Supper, and were retired to take a little rest, an Old Man appeared to me in my Sleep, his Body as dry as an Anatomy, saving that under his Robe he shewed the proportion of a Thigh, witnessing the able forces of his Limbs, when he was in the Flower of his Youth, his Head was covered with a Helmet, he wore his Beaver up, and upon his Forehead appeared the marks of a Cautelous and Prudent Man, and he drew one Thigh after him, as if he had received some hurt when he came near me; with a kind of a threatening Smile, he said, O Sir, you make no accompt of us, for of all those that ever past along the Island of the *Cephalenians*, you only disdain to visit our Houses, or take notice of our Glory, which all other Men have done; but you are in that height of pride, as you scorn to speak to us in your passage, though I have thus long been your Neighbour; therefore know you shall not pass many days without being punished, and you shall suffer the like Calamities as I have done, falling into the Hands of your Enemies by Sea and Land; but salute the Maid, that is with you in my Wife's name, tell her she kisses her Hands because she loves and prefers the Honour of her Chastity before all things, in respect whereof she sends her word, a happy Fortune shall end the course of all her Miseries.

I started, trembling at the vision, and *The-
agenes*

agenes asking me what the matter was? I fear, said I, we have staid too long, and neglected to imbarque our selves; and this was it that so troubled my thoughts; but rise you and get your things together, and go and call *Chariclea*. The Maid was ready when she was called. *Tyrrhenus* himself hearing us, rose out of his Bed, and demanded what we meant to do? I told him what was done for the present, was by his advice; we do endeavour to avoid the practices that are contrived against us; and I pray the Gods for the good and charitable Offices we have received in your House, to have you always in their protection. This last favour let me intreat you to do for us, that you will pass over into the Island of *Ithaca*, and make a Sacrifice for us to *Ulysses*, to pray him, that he will mitigate his wrath towards us for our disdain, and contempt of him, as he imagines, for so he taxed me in my Sleep this Night. *Tyrrhenus* promised to perform it, and so brought us down to the Water side weeping abundantly, and praying the Gods to send us a good Voyage and favourable Winds, to waite us to the place where we did wish to be. Why should I trouble you with many words?

By the time the Morning Star appear'd we were lanch'd into the Main; the Saylor's being at first exceedingly against it; but in the end they were perswaded by the *Tyrian* Merchant, telling them, he fled from a Pirate that lay in
wait

wait for them, and he spake truly, and knew not, for his meaning was to make a lye.

But the Wind was so full against us, the Tempest waxed so great, and the Waves swelled in that horrid sort, as that it was a thousand to one our Ship had perished; but in the end, we came by the Lee of a certain *Promontory* in the Isle of *Candy*, having first lost the half of our Rudder, and a great part of our Sail-yards being broke and blown over-board; therefore we thought it best to stay some days in that Island to new rigg our Ship, and recreate our selves: this done we were all commanded to re-imbarque upon the First Day of the New Moon, after her Conjunction with the Sun.

Being Lanch'd forth upon the Main again; the West Winds of the Spring now sweetly breathing, the Patron Night and Day directed his Course to the Coast of *Africa*: for, he said, We might cross the Sea directly, by a Line, if the Wind changed not. But that which most moved him to speed his Voyage, was to gain some Road or Port; because afar off he descry'd a Pirate's Galley, that came full in his Poop; for, said he, From the time we loos'd from the *Promontory* of *Candy*, he hath always followed our Track and constantly fail'd, as if he were bound for the same place; and I have often observed he made the same turns with us; having many times (the better to discover him) expressly declined my Vessel from her course: Some

were moved at these words, encouraging their fellows to prepare for their defence; and some there were neglected them, saying, It was ordinary for the lesser Bottoms to follow the course of a great Ship, as believing it to be guided by a more Experimented Pilot: the Day passed on in this dispute; and it was about the hour the Labourer returns weary with his Travel, having newly loosed his Oxen; and now the over-toiled Wind began to languish, and diminishing by little and little, in the end it had no force at all, so as the breath it spent upon our Sails, served only to shuffle them together, not at all to blow us on: briefly it settled into a Calm as if it had set with the Sun, or to speak more properly, as if it would accommodate it self to their design that chased us, because our Sails being more large than theirs, and by consequence requiring the more Wind. But as soon as this tranquillity of the Heavens had smoothed the Seas, the Galley was come up to us sooner than I can speak it; for (as I believe) all that were within her put their Hands to the Oars; their Vessel also being light and nimble of it self; when they were very near us, a *Zacynthian* Passenger in our Ship cryed to us, Friends we are all undone, this is a Pirate, I know the Galley of *Trachinus*.

At the report of this News, a sudden fear seized our whole Ship, and in a Calm we had a Tempest, rising in tumult, Crys, Tears, and
running

running up and down, some running under the Hatches, some standing upon the Decks, animating the rest to endure the Fight, and there were some would have got into the Long-boat and fled, till by their two long delay the Fight surprized them within the Ship, forcing them to remain, and to take in their Hands what they could find to defend themselves. *Theagenes* full of Courage burned with desire of the Battel, but *Chariclea* and I with our Imbraces hindred him from attempting any thing, she vowing Death should not separate him from her, but the same Sword should give her the like wounds, and make her an equal sharer in his Misfortune. But I (after I understood our Enemy was *Trachinus*) prepared some Sleights might afterwards do us good service, which fell out as I expected.

For the Pirates approaching circled about our Ship, to make tryal if it were possible to take her without Blood; therefore they did attacque us, but still rowing about us, they would neither suffer us to go forward nor backward. Briefly it seemed as if they had Besieged us, and would compel us to render our selves upon composition. O poor unfortunate Men, said they, what Blindness hath seized your Spirits? and why are you so deprived of Judgment, as thus to precipitate your selves into the danger of an evitable Death, by attempting to resist invincible Forces, to which yours are nothing? it is yet in your choice
to

to be dealt humanly withal, we permit you all that will to take your Long-boat and save your selves. These were their Propositions; but those of our Ship so long as they fought only in words, and saw no Blood, were daring and resolute, and said they would stand to it to the last Man.

But after one of the bolder Pirates had boarded us, putting all he met to the Sword, and teaching us that the Ceremonies of War were Death and Slaughter, the rest of his Company immediately leaping after him; then the *Phœnicians* began to repent their Courage, and falling at his Feet, beseeched him to shew mercy to them, and they were ready to obey all his Commandments: and although the Pirates were now flesht, and began to please themselves in Murder (for the sight of Blood doth irritate and excite the Spirit) nevertheless by the Command of *Trachinus*, beyond all Expectation, he pardoned the Supplicants, and made a Peace under such conditions as were more cruel than the War it self; for he ordained they should depart the Ship with no more but the Cloths they had on, making it Death to him that should do otherwise. But it seems there is nothing more precious to a Man than Life, which was the cause these *Phœnician* Merchants having now lost the hope of all the Riches in the Ship, as if they had lost nothing, but rather gain'd, and made an excellent Voyage, did strive who should first get in-
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to the Boat, and every one was more desirous than other to survive the loss of his Goods.

But as we also (obeying the decree) were about to pass into the Boat, *Trachinus* took *Chariclea* by the Hand, and said, Fair one, this War concerns not you, but Was undertaken for your sake, and since the Day you left the *Promontory* of *Zacynthus*, I have still followed you, adventuring thus far upon the Sea, and facing danger for your Love; therefore let not any fearful apprehension seize you, but confirm your Spirits, and know with the Empire you already are possessed of in my Soul, you shall be the Lady of all the Wealth you see, thus he said; but *Chariclea* full of discretion, and knowing by the instructions I had given her how to apply her self to the time most excellently well, presently cleared her look from all the marks of Sorrow that now incompassed her, and Painting upon her Face an appearance of joy, made this reply; I render thanks to the Gods that have put it into your mind to use us favourably, but if you will have me be confident, please to make me this first demonstration of your Love, save this my Brother and my Father, and command them not from the Ship; for if I be once separated from them the World hath nothing can persuade to retain Life. And speaking this she prostrated at his Feet and imbraced them a long while. *Trachinus* pleasing himself therein, and therefore deferring the grant of her demand: at length her
Tears

Tears making an impression in his pity, having no power to refuse, when such a Beauty was a Suitor, he raised her, and thus said ; For your Brother I am very well contented to bestow him upon you, for I see he is a Young Man of a great Spirit, and consequently fit for the Life we follow ; and for this Old Man, though he will be but an unserviceable charge to us, yet for your only respect I am pleased he shall stay.

Now while these things were said and done, the Sun being in his Circuit come full West, that space which is betwixt the Day and Night grew very Dark and Foul, and on a sudden the Sea began to be troubled ; it may be the Season caused the present change, or perhaps it was by the Pleasure of some Destiny afar off, the murmur of the descending Wind ; and presently a violent and horrid Tempest breaking in upon us, the Hearts of the Pirates were frozen in their fear, who having forsaken their own Galley and put themselves into the Merchants Ship to Pillage her, were there surprized with a Tempest, not knowing how to govern so great a Vessel, every one doing some Office of a Mariner in that which came next to his Hands, without any knowledge at all : some vainly upon their own genius undertaking one Art of Navigation ; others another ; some confusedly struck the Sails ; some unskilfully distributed the Cordages ; One Afs took upon him to

to order the Prow, another as wise as he to guide the Poop and govern the Helm.

But that which principally cast us into Extremest danger, was not the violence of the Tempest (for the Waves were not yet at the height of their fury) but it was the ignorance of him that took upon him to be Pylot, who resisted the Storm so long as there was any Day light, but when it grew black Night, gave over his Charge ; and when they were now ready to sink, at first some of the Pyrates did endeavour to have recovered their own Galley, but were beat off from their design by the Tempest : *Trachinus* also staying them and making a Remonstrance, that if they could save the Ship and Riches in her, they should have Wealth enough to purchase a Thousand such Gallies ; and speaking those words, he cut the Cables that held them together, telling them that whilst they kept their own Vessel they drew another Tempest after them, and that in doing so he provided for their security, since wheresoever they should arrive it would draw suspicion upon them, and inquiry would be made after the Persons that Sailed in the Empty bottom.

This he said appeared to them to be reason, and they approved his Council, out of two respects, being already sensible of the one ; for they were no sooner severed from the *Brigantine*, but they felt the Sea did not toss them so much as before, yet were they not quite out of the danger

danger, but one Billow tumbling upon another tossed them so violently, as it constrained them to cast much of their Lading over-board : Briefly there was no kind of danger that did not present it self, till having with much difficulty escaped that Night, the next Day, about the setting of the Sun, the Tempest cast us into a Road near the Mouth of one of the Arms of *Nilus*, named the *Heracleotique*, accidentally, and now against our wills arriving in *Agypt* the Pirates were joyful, but we were exceedingly afflicted, reproaching the Sea as cruel in the favour it had done us to save our Lives, envying us a Death free from all injury, and delivering us to the Land in a more fearful Expectation than at Sea, being exposed to the disordered pleasure of barbarous and wicked Pirates, which presently appeared.

As they Landed they carryed from the Ship great Vessels of *Tyrian* Wine, and divers other things, saying they would Sacrifice to *Neptune*, and render Thanks for their deliverance ; some were also sent to the Neighbour Towns, and a great deal of Money given them to buy Beasts, with command they should give what Price soever was demanded ; and it was not long before we saw them return, driving before them a Flock of Sheep and a Herd of Swine ; and having brought them in, they kindled the Pile, and prepared us a Feast of the Roasted Victims. Then *Trachinus* taking me
aside,

aside, where none could over-hear him ; Father, said he, I intend to take your Daughter to Wife, and this Night, as you see, I mean to celebrate our Nuptials, joyning that sweetest Solemnity of Men with the Sacrifice to the Gods ; therefore least you should take it ill, if I made you not acquainted therewith, and be sad at my Wedding Feast ; and to the end your Daughter being disposed of with your consent, may receive the Blessing of our Marriage with more joy, I thought it best to let you know my pleasure, not that it is needful it should be confirmed by your suffrage, for it is in my power when I will to accomplish my desires, but I hold it more noble and a better Omen, if the Bride be prepared for the Marriage by her Father, because it will more content her, and she will address herself to the Ceremony with more joy.

I approved his words, and feigned my self to be overjoyed, rendring great thanks to the Gods that had done me the Divine favour to make my Daughters Master willing to take her for his Wife ; then retiring my self a little to study what was to be done, I instantly returned, beseeching him what was thus happily begun might be accomplished a little more honourably, appointing the Ship to the Maid for her Marriage Chamber, and forbidding his Men to enter or any way to disturb her, that so she might have leisure to apparel her self like a Bride, with as much Ornament and care as the time would permit

mit, for it would be said, It is a poor and misbecoming thing, that a Maid descended of a Rich and Noble Family, and which is more that must be the Wife of *Trachinus*, should not at least, upon the Day of the Solemization of her Nuptials, be dressed in the Richest Robes and Jewels she then had, since Fortune and the place had deprived us of a more glorious Habit.

At these words *Trachinus* was transported with joy, and promised he would do it willingly, and immediately commanded that all things whereof they had need, being exported out of the Ship, no person should dare to approach it any more: They obeying the charge he gave them carried to Land Tables, Cups, Tapestries, Carpets, Works of *Tyre* and *Sydon*, and many other Moveables and Utensils, that might be serviceable at a Feast. Finally every one took without measure and loaded their Shoulders without order with those Riches, which much labour and many frugal Hands had gathered; and which Fortune had exposed to the profusion of these Pyrates, to make a dissolute Banquet full of prodigious abuses.

But I taking *Theagenes* with me, when we came to *Chariclea* we found her Weeping; O Daughter, Misery is now your acquaintance, not a Stranger to you, and will you yet take on, or is it not for these old disasters that you weep but for some new? For altogether she replied, but above all for the odious good will *Trachinus*
bears

bears me, from which I hourly expect some violent effects, to which the time will now tempt him; for unexpected prosperities use to make Men bold to commit acts of insolence; but I am resolved to punish *Trachinus* and his loathed affection, preventing the effects of his desire by Death, and that which for the present melted me into Tears, was the thought of my being so unhappy, as before I die, to be separated from *Theagenes* and you: you have (said I) divined aright, for *Trachinus* will convert the Feast after the Sacrifice into his and your Nuptial Feasts; he discovered this intention to me as to your Father, though I knew his furious desire to enjoy you long ago, by what *Tyrrenus* had told me at our conference in the Island of *Zacynthus*, but I would not let you know it, fearing to afflict you before the time, and that the grief would fall upon your hearts, while the calamity hanged over your Heads, especially considering it was possible to avoid his design. But since it is so, my dear Children, that fortune hath appeared against us, and cast us into the same danger we endeavoured to shun, let us make a generous and brave attempt, and present our Lives to the Swords point, to the end that if it succeed well, we may survive with Liberty and Glory; or if ill, at least we may have the contentment to die nobly, you chastily. After they had promised me to execute whatsoever I should command,
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and that I had instructed them as I thought best, I left them to prepare themselves.

And addressing myself to him, that amongst the Pirates was the second in Authority after *Trachinus*, as I remember he was called *Pelorus*, I told him I had a Secret to impart to him would be for his profit; and he willingly followed me: when I had brought him out of the hearing of his Fellows, Give Ear my Child (said I) to that I shall declare to you in few words, for the time is too narrow for a Long discourse, my Daughter loves you, your merits and perfections have conquered her, but she suspects your Captain prepares his Feast for her Nuptials, for some such thing he signify'd to be curious in putting on her Richest Ornaments; therefore bethink your self, if you can find a means to prevent him and possess your self, for she says, she had rather die than Marry with *Trachinus*: be confident (said he) and do not put your self into any farther fear, for I have long burned in an equal flame with your Daughter, and did but only wait for an occasion to have a passage open to obtain her; therefore assure your self, *Trachinus* shall either voluntarily yield his Bride to me, or this Arm shall make him feel a bitter Wedding Night.

Having heard this I hastened from him, least if we were both missing we should be suspected; and coming to my Children, I confirmed their brave

brave Spirits with the good News, that our Plot
went well in a right Path.

A while after we sat down to Supper, and when I saw them high flown in Wine, and knew their heated Brains were apt to petulancy, I whispered *Pelorus* in the Ear, (for I sat next him for that purpose) Have you not seen (said I) how my Daughter is Apparell'd? he replied he had not: but you may now see her conveniently (I told him) if you will go privately to the Ship, and take heed no Eye discover you, for you know *Trachinus* had forbid it: There you shall see *Diana* herself, but be modest in beholding her, lest the Goddess strike you dead. I had scarce spoken these words but without any delay he rose from the Table, as if he had been pressed with some sudden business, and ran secretly to the Ship.

There he beheld *Chariclea* wearing upon her Head a Crown of Lawrel, Apparell'd in a refulgent Robe of Cloth of Gold (for she had put on the Sacred Habit that she brought from *Delphos*, that it might either serve to adorn her Victory or Funeral,) and seeing the Cabbin where she was, accommodated to the form of a Nuptial Chamber, the sight (as it was likely) set him all on fire, Love and Jealousy augmenting his amorous torment so, that when he returned to us, one might read in his Eyes the rage imprinted in his Soul, and it was evident his thoughts laboured with some

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furious

furious design, and he was scarcely set down again at the Table, but Choler sparking in his Eyes, he said, Why have not I the reward of my merit for being the first that boarded the Ship? because (said *Trachinus*) you have not demanded it, and that yet we have not divided the spoils. I desire then, replied *Pelorus* the Captive Maid: and when *Trachinus* added, That, excepting her, he should take what he would. What (said *Pelorus*) will you break the Law of Piracy, that gives his choice of the prey to him that first boards a Ship, and for all his Fellows runs the hazard of his Life? Friend (said *Trachinus*) I violate not that Law, but I ground my self upon the Authority of one more powerful, that commands us to obey the wills of our Captains without contradiction, the Maid has wounded me to the Heart with her bright Eyes, and to heal my wound I am forced to marry her; and, Sir, I hope it is a reason I should be preferred before you, and if you will not obey this Law, I will make you presently repent it with a blow of this Cup I hold in my Hand: Then *Pelorus* looking upon his Companions, You see, said he, what recompence our Labours are to expect; thus you shall one day see your merits frustrated of the reward of your virtue, and be, as I am, Slaves to this tyrannical Law.

Now, *Nausicles*, what do you imagine became

came of these Pirates? after *Nausicles* had spoke these words you would have compared them to a calm sea swell'd with the sudden Tempest, such a Blind and Brutish motion in an instant put them into so wild a tumult, inflamed with Wrath and Wine, as if some fury had possess'd them; some rank'd themselves upon the part of *Trachinus*, and cryed the Captain ought to be obeyed; others sided with *Pelorus*, saying, the Law of Piracy ought to stand. In the end *Trachinus* lifted his Hand to strike *Pelorus* with the Cup he held; but *Pelorus* that was prepared before, broke the effect of his fury and struck a Ponyard to his Heart, so as he fell down mortally wounded, but a cruel War kindled and continued amongst the rest, inter-murdering one another without giving any quarter; some as revenging the Death of their Captain; others as defending *Pelorus* in his just quarrel. The crys of Men, and sounds of Levers, Stones, Cups, Tables, the Wonders and the Wounded made one fearful groan; but I retiring a great way off, stood upon the rise of a Hill, and thence beheld this furious spectacle; yet neither *Theagenes* nor *Chariclea* were exempted from the danger, but following what was determined, he with his Sword in his Hand joyn'd himself to one of the Factions at the beginning, and fought as if some fury had transported him, and she after she saw the Fight begun shot from the Ship, loosing her Arrows with a constant

Hand, and sparing no Man but *Theagenes*, she never took her Aim amiss, every shot she made was Death. Neither did she only gall the one side of the Battel, but both indifferently, none of the Pirates seeing her, yet she clearly beholding them by the light of the great Fire of the Pile yet burning, so as they could not imagine whence their Death came; but thought it to be some Plague from Heaven. To conclude, the War consumed them all, and only *Theagenes* remained fighting single with *Pelorus*, an able and resolute Man, and one that had been flesh'd and bred up in Murders.

And now *Chariclea's* Shooting could no longer avail her *Theagenes*, grieving she could not assist him, but the fear she had to miss her Aim did hold her Hand; inasmuch as they fought so close, the Eye could hardly distinguish them. In the end *Pelorus* was forced to give ground before him, for when *Chariclea* saw her Arrows could do him no more service, she sent her words to his Succour, crying to him; Now my best Friend shew your Courage. At the hearing of these words his strength redoubled, to which *Pelorus* was not able to make resistance longer, as if the voice of his Mistress had infused new vigour into him, letting him know the reward of his Victory was yet living. For now resuming the heat of his first Spirit, tho broken and weigh'd down with many Wounds, he made a blow at *Pelorus* with his Sword full at his

his Head, which he hoped to cleave a sunder, as assuredly he had done, if the Pirate had not declined his Neck; yet he escaped not, for the Sword descending, took away the top of his Shoulder, and falling right upon the Elbow joint of his Sword-hand, cut it quite off; then *Pelorus* fled to save his Life, *Theagenes* following him.

What the sequel was I cannot tell you, but that I saw not when *Theagenes* returned; for remaining upon the rise of the Hill, I dared not to stir in a place full of Enemies by Night, when my Friends could not know me; but *Chariclea* was more bold, and it seems more quick sighted, for with the first dawning of the light, I perceived *Theagenes* lying stretched out upon the Earth like a Dead Man, and saw her sitting and Weeping over him, with evident demonstrations that she intended to kill herself, but that some little hope of his revival restrained her as yet, and held her Life in equal suspense with his. But I, unfortunate Man, had not so much as time to speak to them to sweeten their Calamities with my words, or to apply remedy to his wounds, so fast did the evils at Land (without a breathings space) succeed to those at Sea.

For, at the first Spring of the Morning, as I was descending from the Hill where I had pitched for that Night, I saw a Troop of *Aegyptian* Theives, running from the top of the Mountain, that lyeth along that Coast, who presently

seized upon my poor Children, taking them away and all the Riches they could carry out of the Ship. I spake afar off to them, and in vain bad them farewell that could not hear me, deploring their Fortunes and my own; but neither being able to defend them, or holding it good to go and mix with them, I reserved myself to hope to succour them some other way. And indeed it was not in my power to do them present service, being left far behind, my Age like a heavy burden not suffering me to march so quick a pace as those *Egyptians*, that mounted and descended by strange Paths, and through Wild places. Now by the Mercy of the Gods, and your favour, worthy *Nausicles*, I have found my Daughter then lost, having contributed nothing to her recovery but my abundant Sighs, Tears, and Lamentations.

Speaking these words he wept, all the Company were forced to do the like, changing their Feast into a Sorrow, intermixed with joy, (for Wine intenerates the Eyes and makes them apt to Tears) and they were not able to contain their flux of pity, till *Nausicles* spake thus to comfort *Calasiris*. Father (said he) chase away these sad conceptions and fill your Heart with Joy, since you have now recovered your Daughter, and that only one Night remains to interpose it self betwixt you, and the contentment you shall receive in beholding your Son, for to Morrow Morning we will Ride to *Mitranes*, and

and deal with him all possible ways, for the redeeming of your beloved *Theagenes*. O may the Gods be so favourable, replied *Calasiris*: but now it is time to dissolve the Feast, let us therefore give thanks to the Gods, and drink at parting; so Wine being brought, taking their leaves they drank to one another, and so did rise from the Table. But *Calasiris* looking about for *Chariclea* and not finding her in the multitude, was greatly perplexed, till at length a certain Woman advertized him, that she saw her enter the Sanctuary of the Temple. He presently ran thither and found her prostrated at the Feet of an Image, where by reason of the length of her Prayers, and the weight of Sorrow that lay upon her Heart, she was fallen into a Swoon. Then after he had shed some Tears, and humbly conjured the Gods to change the rigour of her destiny into better Fortune, he softly awaked *Chariclea* and returned to his Lodgings with her. Being now in the House she retired to the Chamber of *Nausicles's* Daughter, lying with her, but not taking any rest, care not permitting her to close her Eyes.

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HISTORY.

The Sixth Book.

C *Alasiris* and *Knemon* being retired to sleep in the Lodgings appointed for the men, as soon as the rest of the night was spent, which passed more slow than they desired, but more quick than they expected, because the greater part thereof was taken up with the Feast and length of the discourse, that entertained them with unsatisfying sweetness, not having patience to expect till it were clear day, they went to *Nausicles*, praying him to let them know where *Theagenes* was, and with all speed to lead them thither: *Nausicles* to give them content, presently made him ready

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to go along with them ; but *Chariclea*, though she made all the prayers love and impatience could invent, was yet forced to remain, *Nausicles* assuring her they would not go far, and promising her within few days to return with her *Theagenes* ; so they left her floating betwixt sorrow for their departure, and joy for the good she expected.

At their going out of *Chemmis*, as they past along the banks of *Nilus*, they perceived a Crocodile labouring to swim from the one shore to the other, but the swift current and wild waves still broke his force, and often duckt him to the bottom of the River. This moved none of their company, as being a common sight with them, saving that *Calasiris* said, it presaged they should encounter some hindrance in the way ; but *Knemon* was running back again, extremely frightened, though he had not seen the Beast entirely, but only her shadow, and not all that, the greater part of her being still under the water : This set *Nausicles* a laughing, and *Calasiris* cryed to him, Why *Knemon*, I thought only the fears of the night had troubled you, and then only when you had heard some strange noise, envellopped in the horror of darkness, but I see you have the same valour by daylight ; and that not only the hearing of a name breeds terror in you, but ordinary spectacles, obvious and slighted by every man, do terrify you. What God or Demi-god was that (said *Nau-*

Nausicles) whose name was such a bug-bear to his ears ?

Alas (replied *Calasiris*) if it had been a God or any Divinity, I should have had nothing to say to him, but he trembled all over, hearing the name (not of any man, the glory of whose valour is blown about the World, but) of a woman, and she was dead too. For the same night you came from the Island of the Herdsmen, bringing *Chariclea* safe for me, I know not how or where he had heard a name you used, but it so struck him as he would let me take no rest, and was often almost quite dead for fear, and sure had dyed if I had not taken a great deal of pains to recover and bring him to life again ; and but that I doubt his relapse, I would tell you the name to make you a little more sport ; immediately he said the name was *Thisbe*.

But *Nausicles* was now past laughing, and grew very sad, standing a long while pensiving, and searching in his Spirit for what occasion, or from what knowledge of *Thisbe*, *Knemon* should be so transported, when he heard her named ; then *Knemon* fell in a laughter for very joy to see him melancholick : O good *Calasiris*, you now see (said *Knemon*) how great the force of this name is, and that, like a Phantasm, it hath not only frightened me, but even *Nausicles* himself, causing a strange alteration in our humours ; for I now laugh, knowing her for certain to be dead ; and *Nausicles* that was so

valiant, and made himself so merry with our fear, is now struck into amazement. Enough, said *Nausicles*, you are sufficiently revenged upon me; but I conjure you, *Knemon*, by the Gods of hospitality and friendship, by our free conversation, and the courteous entertainment that I think you think you have received at my house, to tell me how you came to know that *Thisbe*, and why her name was so terrible to you, or whether you have made this betwixt you to play upon me?

Now *Knemon* (said *Calasiris*) it concerns you to answer, and to acquit your self of your promise to me, that I should have the relation of your fortunes, which ever yet you have avoided with many slight excuses; you cannot find a more convenient time, for you shall both do a pleasure to *Nausicles*, and by your discourse shorten and sweeten the travail of our journey.

Knemon consented at their request, and to satisfy them, compendiously ran over all he had recounted formerly to *Theagenes* and *Chariclea*: How he was born in the City of *Athens*, that his Fathers name was *Aristippus*, that he had a step-mother named *Demaneta*; then he related the detestable love wherein *Demaneta* languished for him, and that failing of her hope, to content her loose desires, she laid trains for him, suborning *Thisbe* for her instrument. He added the manner, and how he was exil'd from his Country, the people of *Athens* so condemn-

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ing him, as believing him to be convinced of an intent to commit Parricide. That living in the Isle of *Agina*, an old companion of his, one *Chariclea*, first brought him news of the death of his Mother-in-law, and the circumstance thereof, she being over-reached by her maid *Thisbe*: And since then, a second, named *Asicles*, had informed him that his Father was also banished, and all his goods confiscated, by reason the Friends and Allies of *Demaneta* bandying against him, to make sure his condemnation, had begot a belief in the peoples easie mind, that he was the murderer of his Wife. He also told them how *Thisbe* was fled from *Athens* with a certain Merchant of *Naucratis*, that was in love with her; and that he himself imbarqued with *Anticles* for *Egypt*, in hope to meet that *Thisbe*, his design being, if he should find her, to carry her back to *Athens*, that he might discharge his Father of the calumny they had falsely imposed upon him, and deliver her to be justly punished: And that since that time to this present, he had run through many dangerous fortunes, and tryed many different calamities, falling in his Voyage into the hands of Pyrates, whence he found means to escape, and arrive in *Egypt*, where he was taken by the Herdsmen, and there came acquainted with *Theagenes* and *Chariclea*, with whom he had joyned in the ties of an inviolable friendship: Inserting the death of *Thisbe*, and all that had since happened, to the

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passages

passages that were known to *Nausicles* and *Calasiris*.

Nausicles having heard this, found his mind assailed with millions of contrary thoughts; sometimes he was minded to declare to them all that had passed betwixt him and *Thisbe*; sometimes he held it the better way to defer it yet a while; in the end, half against his will, he contained himself, partly his own reason judging it to be convenient, partly being accidentally hindered: For when they had gone about three miles, and began to approach the Town where *Mitrane*s made his usual residence, they perceived coming towards them a man of *Nausicles*'s acquaintance, who demanding whither he was going in such haste? Do you ask me (replied the man) whither I go so fast? as if you knew not to what mark my aim is still directed, my desires and study only tending to the speedy execution of the commands of the fair *Isias*, the glory of your *Chemmis*. It is for her plant I cultivate my grounds, for her sake I gather all the wealth and rareties I can. It is for her that I watch days and nights without ever closing my eyes, not failing to serve her in any thing, how little or great soever, though I have no other recompence but her displeasure, and my own labour for my pains. At this present I am hastening to her (as you see) with this *Phanicopterus*, a certain Bird of the River *Nilus*, which she enjoined me to bring to her.

To

To what a gracious Mistress (said *Nausicles*) have you dedicated your affections, whose commands are so easie, as she asketh only the *Phanicopterus*, and not the *Phoenix* her self, that is brought us from the *Indies* and *Aethiopia*. Indeed (replied he) it is her custom thus to make her pastime of my services. But now let me question you, I pray, whither, or upon what occasion are you travelling? But after they had told him they were going to wait upon *Mitrane*s: Is it so (said the stranger) then your journey is to no purpose, for *Mitrane*s is out of the Town, gone this last night with a great Army against the Herdsmen that inhabit the Town of *Bessa*, because those *Bessians*, and one *Thyamis*, they have elected for their Captain, by surprize have taken a young Prisoner, a *Grecian*, whom *Mitrane*s was to have sent to *Oroondates*.

This is the occasion of *Mitrane*s his absence from home, but for my part I must make hast to *Isias*, who already is looking sharply about for me, thinking my smallest delay a Sin against Love. Oh She is too subtle in accusing me without Cause, and inventing Crimes to lay to my Charge! He had no sooner given them this Relation, but they stood silent and stupif'd, to find themselves so unexpectedly disappointed. *Nausicles* at length brought them again to themselves, admonishing them that they should not be so discourag'd with one disappointment

(which was but for a short time) as to cast away all Hope and Care of what they had in hand : That it was now their best way to return back again to *Chemmis*, as well to take council about their affairs, as also (having furnished themselves with fresh provisions for a longer Journey) to resume their search of *Theagenes*, wheresoever they should hear that he was detain'd, whether amongst the Thieves or elsewhere ; every where proposing to themselves good hopes of finding him.

For even this did not seem to happen without the providence of the Gods, that they should so unexpectedly meet with an acquaintance, by whose discourse they were in a manner led by the hand to the place where it was most proper to seek for him : wherefore they should go directly to the Thieves Village. When he had thus spoken, he easily perswaded them, partly, as I suppose, because another hope arose from what he had said, and partly because *Knemon* bid *Calasiris* be of good cheer, for that *Thyamis* would preserve *Theagenes*. They therefore resolved to return, where they found *Chariclea* in the Porch, looking out to all quarters of the Country. When she did not perceive *Theagenes* with them, with great lamentation she cried out, O Father, are you come back no more in number than you went forth ? without doubt then my *Theagenes* is dead. I charge you by the Gods to deliver what you have to say.

It

It is humanity to make short the story of misfortune, by which the mind is better fortifi'd against the evil. *Knemon* therefore intercepting her sorrow, said, What means this practice *Chariclea* ? You are always conjecturing the worst, and often without truth. *Theagenes* is, and by the Gods Providence shall be well, then briefly told her with whom he was, and in what manner. It is plain, O *Knemon* (said *Calasiris*) from what you have spoken, that you never were in Love ; otherwise you would know that Lovers fear where there is no danger, and give trust to nothing beside their own eyes, concerning the person that is most dear to them. Absence fills their minds with doubt, especially having resolved never to be from each other, unless some sad accident separates them. Wherefore we must excuse *Chariclea*, who labours under the violence of Love. Let us however consult what is to be done in this affair. Having thus spoken, taking *Chariclea* by the hand, with a fatherly observance, he led her into the House. But *Nausicles*, being desirous to divert their care, ordered a more sumptuous Banquet than usual, obliging them with the presence of his Daughter, most splendidly apparelled. When they were refresh'd with the entertainment, he thus spake to them ; The Gods are witnesses (my dear Guests) that your company is most delightful to me, and if you would spend your lives with me, you should command

command all that I am master of as freely as my self: Forasmuch as I have not received you as Guests, but intimate Friends, and such as will always have the same esteem for me, I can think no obligation too much. I am likewise no less ready to engage my Friends and Acquaintance in any thing may do you service. Yet you must be sensible that my way of Life is Merchandise; this is the Field which I am obliged to cultivate. Since therefore the Westerly winds now blow favourably to make the Seas Navigable, and call forth the Merchant, my affairs, amongst others, summon me to *Greece*. You will therefore do well to acquaint me with your design, that I may order my affairs so as to make them serviceable to you.

When he had thus said, *Calasiris*, after a little Pause, thus reply'd, Success (*O Nausicles*) attend your Voyage, may *Mercury* send you Gain, and *Neptune* calm Seas; may every Port afford you Harbour, and every City prove your Home! Since you have treated us here with so much courtesie, and now dismis us at our desire, in all things fulfilling the Laws of Friendship and Hospitality. As for us, though it be a great trouble and grief to depart from you and your House, which we have used as our own; yet it is necessary for us to pursue the search of our dearest Friends. This is both mine and *Chariclea's* resolution: But for *Knemon*, whether he intends to wander farther with us and continue his assistance,

assistance, or what other purpose he has, let himself declare. *Knemon* was desirous to reply something to this, and long attempting to speak, but sighs choak'd his speech, and tears drown'd his eyes: At last collecting breath, and uttering a deep groan; O Fortune (he cry'd) how full of change and unstable art thou! of which among many others I am a sad example. Thou hast deprived me of my Kindred and Fathers House, and sent me an Exile from the Country and City, that are most dear to me: Thou hast driven me as far as *Aegypt* (not to mention my Disasters in the way) and put me in the power of Thieves and Out-laws: At last I had a glimmering of hope, by falling into acquaintance and company with persons, who (though as wretched as my self) yet they were *Greeks* of my own Country, with whom I thought to have passed the remainder of my Life: But even this Comfort is taken from me; Whither shall I turn my self, or what shall I do? Shall I leave *Chariclea*, before she has found her *Theagenes*? This would be inhumane? Or shall I go with her to seek him: If we were certain at last to find him, it were labour well undertaken, but if the event be doubtful and greater misfortunes befall, Where will our Travels end? What if now I beg leave both of the Guardian Deities, and of you, to speak at last of returning to my Family and native Soil, especially since so fair an opportunity by the providence of the Gods offers
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its self, (*Nausicles* intending, as you heard himself say, to Sail for *Greece*) left by the Death of my Father, in my absence, our House be left desolate, and Family without an Heir : For howsoever mean and poor I may be likely to live there ; yet honesty and common decency require the preserving our race. But, O *Chariclea*, (for to you I would chiefly be excus'd) do you give me pardon and grant me this leave : I will attend you as far as *Bessa*, and entreat *Nausicles* to stay a while for me, so that if I deliver you not into the hands of *Theagenes*, yet at least you shall acknowledge me faithful to the trust he committed to me ; and from the good Conscience in what has passed, depend at parting on Success in what is to come. If after all (which the Gods forbid) we fail of that success, yet even so I shall seem to merit pardon, not even then leaving you alone, but in the Guardianship of this good *Calasiris*, your Guide and Father.

Chariclea conjecturing by many arguments, the Inclination of *Knemon* for the Daughter of *Nausicles* (so quick-sighted is a Lover to discover the same passion in any other) and also by what had been spoken, that *Nausicles* had endeavour'd the alliance, and given *Knemon* many secret encouragements ; upon the whole concluded that he was no fit Companion, but must be suspicious for the future ; she made this reply :

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Do what seems good to you (said she) I thank you for the good offices you have already performed, and for the future there is no necessity for you to be burden'd with our affairs, or run the risque of other peoples fortune. Return to your own Country and domestick concerns ; and by no means neglect your friend *Nausicles*, nor the opportunity which he offers. *Calasiris* and my self will engage all dangers that shall befall us till we have finished our course ; and though no mortal shall assist us, we rely on the protection of the Gods. May all things (said *Nausicles*) succeed to your desire ; may the Gods accompany you till you recover your Friends, which will be a just reward of your Prudence and Constancy. But, *Knemon*, be not you concerned that you bring not *Thisbe* back to *Athens*, since you have me, who was the Author of her departure : For I was that Merchant *Naucratis*, her Lover, who carry'd her away. But if you are as well pleas'd with the proposal as I, you shall under my conduct gain great wealth, and recover your Country. And if you are disposed to marry, I will give you my Daughter *Nausiclea* with a great Dower, since I know your Family. *Knemon* made no pause, finding what he had secretly desired so fairly offer'd to him : Whereupon *Nausicles* deliver'd his Daughter to him, commanding his Servants to celebrate the Nuptials ; himself began the Dance, suddenly converting the Feast into a Wedding.

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The rest of the Family in other Apartments solemniz'd the Marriage with Songs and Dancing, so that the House shone all night with Nuptial Torches. But *Chariclea*, separating from the rest, went into her own Apartment, and making fast the door, to prevent disturbance, as if seiz'd with Bacchanal fury, tore both her hair and garments : Let us (said she) perform our Ceremonies as the posture of our affairs require, with the outmost pomp of Sorrow. Let us weep instead of Singing, and beat our Breast instead of Dancing. Let us out with this troublesome Taper, while Night echoes to my complaints, and presides over the Ceremony. What Apartment has it prepar'd for me ? What Bride-chamber has it adorn'd ? The God that has charge of me, is all my company ; depriv'd of him who in name only is my Husband. *Kneemon* leads up his Nuptial Dance, *Theagenes* is yet wandering, and perhaps a Prisoner in Chains ; nor am I certain that it is so well with him, or that he is at all. *Nausiclea* my Bed-fellow, is removed from me into the embraces of her Husband, *Chariclea* is left alone : I envy not her fortune, Gods, wishing her all happiness ; but complain of your dealing so hardly with me. You have drawn out my Tragedy beyond all bounds. But why do I charge the Gods with unkindness ? let the remainder of pleasure be perform'd. Yet, O *Theagenes*, my dearest care, if thou art dead, which I hope
never

never to live to hear, I shall make no delay to be with you. For the present I perform these Rites (wherewith she pluck'd off her hair and laid it on the Bed) and pour these Libations from my Eyes, which are dear to thee (wherewith she bedewed the Coverlet with her Tears.) But if thou art alive and safe, O hasten to my Arms, and at least visit me in Dreams ! Having thus spoken, she cast her self with her face to the Bed with vehement sighing, till stupify'd with her grief, she fell into a sleep that continued till broad day. *Calasiris* therefore wondering that she did not appear according to her custom, enquired for her, and went directly to her Chamber-door, where knocking aloud, and calling her by her name, he awaken'd her. She, disturb'd with the sudden noise, in that disorder of dress in which she lay down, open'd the door to let him in. He seeing her hair dishevell'd and garments torn, understood the cause ; wherefore having first seated her on a Chair, and compos'd her dress ; O *Chariclea* (said he) why do you thus torment your self ? Why do you abandon your reason, and give way to misfortune ? I my self scarce know you in this disorder, who were wont to have so much temper and resolution. Why do you destroy your self before the day of your fortune approaches ? Take pity on me, and spare your self, if not for my sake, yet at least for *Theagenes*, whose Life is bound up in yours, and dear to him for
no

no other reason. *Chariclea* blush'd at what he said, especially when she recollected the manner in which he surpriz'd her. Therefore after a long silence, *Calasiris* desiring her to speak; You have good reason, Father, (said she) to chide me, yet I hope I deserve pardon. It is no new passion or concern that put me into this disorder: the absence of *Theagenes* causes this disturbance, and my grief is still the greater, because I cannot know certainly whether he be alive or dead. Be of good cheer as to that (said *Calasiris*) you have the Gods word for his being alive, and living with you hereafter: if you believe not their Oracles, at least give credit to the person who told us yesterday that *Thyamis* had carry'd him Prisoner to *Memphis*: But if he is taken by him, he is most certainly preserv'd alive, by reason of the former acquaintance between them. Wherefore let us go without delay to *Bessa*; you to find your *Theagenes*, and I both him and my Son; for you have heard that *Thyamis* is my Son. *Thyamis* (replied *Chariclea*) is your Son, and only yours; and now our Affairs are running into extremest danger.

Calasiris wondring at what she said, and demanding the reason; You know (proceeded she) that I was taken by the Herdsmen, *Thyamis*, their Captain, was charm'd with this unfortunate Beauty with which I am endow'd; so that there is danger in our enquiry with him, lest he should know me to be the same person
that

that beguil'd him of his intended Nuptials, and compel me to performance. The Gods forbid, reply'd *Calasiris*, that the presence of a Father should not controul so unlawful a desire: Yet what hinders us from thinking of some contrivance to secure you from that which you fear? for I know you to be of great art and subtilty in evading unwelcome addresses. *Chariclea* was a little exhilarated; And whether (said she) you speak this jocosely or seriously I will not examine; however I shall pursue that contrivance which I had begun with *Theagenes*, which fortune directed us unto, and I hope will now prosper. It being necessary for our flight from the Island of Thieves, we resolved to change our Habit, and to pass through the Towns in poor and beggarly attire: wherefore, if you think fit, we will resume that disguise, and personate Beggars: By which means we shall be less liable to injuries; for Poverty is more likely to meet with Pity than Envy, and we shall with more ease obtain our daily provision, all things being sold to strangers at dear rates; whereas they are given to Beggars. *Calasiris* commended her design, and hasten'd for the journey. Therefore calling *Nausicles* and *Knemon* to them, they acquainted them therewith; and the next day set forth, not permitting Servant nor Horse to attend them, only *Nausicles* and *Knemon*, with the Servants, saw them on their way.

Nausiclea also accompany'd them so far, her love to *Chariclea* being equal to that for her Husband. Having therefore gone almost a mile, where they took leave of each other with many tears, praying for mutual success on their affairs, *Knemon* particularly begg'd Pardon, that his new obligations permitted him not to accompany them, but that he would wait an occasion to follow them. Thus parted they from each other. But *Chariclea* and *Calasiris* put themselves into Beggars habit, which they had prepar'd for that purpose. Nor did *Chariclea* spare her Face, which she discolour'd, and hung a Scrip upon her Arm, as it were to carry fragments of meat, but the real use was to conceal the holy Vestment and Chaplets which she brought from *Delphi*, together with the Remembrances with which her Mother had expos'd her.

Calasiris carry'd her Quiver, wrapt up in Leather, the wrong end hanging down over his shoulder, as some useless Fardle; her Bow was no sooner unstrung, but it came streight again, and serv'd him instead of a staff, on which he lean'd his whole weight. But whensoever he spy'd any body coming towards them, he took care to make his burden seem more heavy, halting upon one Leg, and sometimes led by *Chariclea*. Having thus put on a counterfeit personage, with some pleasant discourse between them, and repartees about their habit, they

passed

passed on, begging of their guardian Deity that he would be satisfy'd with what they had endur'd, and here put an end to their sufferings. Thus they went forward towards the Village of *Bessa*, where they hoped to have found *Thyamis* and *Theagenes*, but were frustrated of their expected happiness: For coming near to the Town about Sun-set, they perceiv'd a great number of dead men newly slain, some of them were *Persians*, which they knew by their habits; others were Inhabitants of the place. It appeared plainly that there had been a Battel, but with whom they did not know; till they had gone about the dead Bodies, to see if any of their acquaintance lay amongst them, (for minds that are extremely sollicitous for the welfare of what is most dear to them are always fearing the worst) they perceiv'd an old Woman fixt over one of the dead, a native of the place, and breaking out into many Lamentations. They therefore resolv'd if they could, to get some information from the Beldame: Therefore going up to her, they endeavour'd at first to comfort her, and assuage her vehement grief. When she had admitted their consolation, they began to demand of her, What person it was whom she bewail'd? What War had been fought? *Calasiris* speaking to her in the *Egyptian* Tongue. She gave them a brief account of all; That she lamented for her Son, who lay speechless; That she came with resolution into the Field that

some of the armed men might kill her, in the mean time that she performed just Rites of Grief towards her Son. As for the Fight, she gave this account ; That a certain young stranger, of excellent form and stature, was led Captive to *Oroondates*, the Prince of *Memphis*: That she was sent, as she supposed, by *Mitrane*s, Captain of the Guards, for an extraordinary Present. This person, the people of our Town, which you see yonder, affirm'd to be one of them, whether truly or out of design, I cannot tell. *Mitrane*s being inform'd hereof, was enrag'd, and accordingly drew up his Army before the Town two days ago. It is a most warlike sort of people that live by Rapine, with the greatest Contempt of Death, and have left many women childless, as they have done me. When therefore by a certain sign they were assur'd of his approach, they placed Ambuscades in convenient places, by which they overcame the Enemy ; part of them setting upon the *Persians* Van, and the rest from their secret places, upon their Rear. *Mitrane*s was the first that fell, and with him almost all his followers, being surrounded, and of ours not a few : In this number, by the severity of fate, was my Son, who receiv'd a wound, as you see, in his Breast by a *Persian* Javelin. This being expir'd, I lament ; and am likely soon to do the same for my other, he being gone with the rest of our Souldiers, against the City of *Memphis*.

Calas-

Calasiris ask'd her the cause of that expedition ? She, as she was inform'd by her Son that surviv'd, told them, That the Kings forces being cut off, and *Mitrane*s their General slain, they were assur'd what they had done would be of no small consequence : That *Oroondates*, who lay at *Memphis* with a great Army, would immediately approach and beset their Town, and revenge the injury, by cutting off the Inhabitants : They therefore determin'd, since they had brought themselves into so great danger, to follow one bold attempt with a greater, that being the only means to secure themselves from the Kings fury: Thinking with their sudden approach to carry *Memphis*, and take the King Prisoner ; or in his Absence, if he were with his Army gone on expedition into *Aethiopia* (as it was rumour'd) they might with more ease compel the City, being destitute of Defence, to surrender : And likewise to perform a considerable service for *Thyamis*, who was by his younger Brother depriv'd of office of High Priest, which they would restore to him. But if they should be frustrated in their design, that yet they would dye with their Swords in their Hands, nor ever come into the power of the *Persians*, to suffer Scorn or Tortures: And now give me leave to ask whither you are going ? To the Town, said *Calasiris*. It is unsafe, said she, at present, especially for strangers. But if you will receive us for your Guests (said *Calasiris*) we shall be

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secure

secure enough. The season will not permit, reply'd she, I being this night oblig'd to perform funeral Ceremonies. But if you can endure it (and I suppose it is necessary that you should) to pass the night in some place, remote from the dead Bodies, at break of day I will take you for your security into my custody. All this which she spoke, *Calasiris* interpreted to *Chariclea*; and so took her with him to a private place. When they had pass'd a little way from the dead, they came to a little Cave, where he laid him down with *Chariclea*'s Bow under his Head. *Chariclea* sat down in another corner of the Cell, the Moon then rising, and lightning all without. *Calasiris* fell into a fast sleep, being tir'd at once with Age and the long Journey. *Chariclea* kept awake with care, became Spectator of a most horrid scene, though usual amongst those people. For the Woman supposing her self to be alone, and not likely to be interrupted, nor so much as to be seen by any person, fell to her work. In the first place she digg'd a pit in the Earth, then made a fire on each side thereof; placing the body of her Son between the two plains; then taking a Pitcher from off a three-legg'd Stool that stood by, she pour'd Honey into the Pit, Milk out of a second, and so out of a third, as if she had been doing Sacrifice: Then taking a piece of Dough, form'd in the likeness of a Man, crown'd with Lawrel and Bdellium, she cast it into the Pit. After this,

snatch-

snatching a Sword that lay in the Field, with more than Bacchanal fury (addressing herself to the Moon in many strange terms) she launched her Arm, and with a branch of Lawrel bedew'd with her Blood, she besprinkled the fire: with many other prodigious Ceremonies. Then bowing herself to the Body of her Son, whispering in his Ear, she awaked him, and by the force of her charms, made him to stand upright. *Chariclea*, who had hitherto look'd on with sufficient fear, was now astonisht; wherefore she wak'd *Calasiris* to be likewise Spectator of what was done. They stood unseen themselves, but plainly beheld, by the light of the Moon and Fire, where the business was perform'd, and by reason of the little distance, heard the discourse, the Beldam now bespeaking her Son in a louder voice. The question which she ask'd of him was, If her Son, who was yet living, should return safe home? To this he answer'd nothing, only nodding his head, gave her doubtful conjecture of his success; and therewith fell flat upon his Face. She turn'd the Body with the Face upward, and again repeated her question, but with much greater violence, uttering many Incantations, and leaping up and down with the Sword in her hand, turning sometimes to the Fire, and then to the Pit; she once more awaken'd him, and setting him upright, urg'd him to answer her in plain words, & not in doubtful signs. In the mean time *Chariclea* desired

Calasiris that they might go nearer, and enquire of the old Woman about *Theagenes* ; but he refus'd, affirming that the spectacle was impious ; that it was not decent for any person of Priestly Office to be present, much less delighted with such performances : That Prayers and lawful Sacrifices were their business ; and not with impure Rites and enquiries of Death, as that *Aegyptian* did, of which mischance had made us spectators. While he was thus speaking, the dead person made answer, with a hollow and dreadful tone : At first I spared you, Mother, (said he) and suffer'd your transgressing against humane Nature and the Laws of Destiny ; and by Charms and Witchcraft disturbing those things which should rest inviolated : For even the Dead retain a Reverence towards their Parents, as much as is possible for them ; but since you exceed all bounds, being not content with the wicked action you began, nor satisfy'd with raising me up to give you signs, but also force me, a dead Body, to speak ; neglecting my Sepulture, and keeping me from the mansion of departed Souls ; hear those things which at first I was afraid to acquaint you withal : Neither your Son shall return alive, nor shall your self escape that Death, by the Sword, which is due to your crimes ; but conclude that life in short time, which you have spent in wicked practices : Forasmuch as you have not only done these things alone, but made
other

other persons Spectators of these dreadful Mysteries that were so conceal'd in outmost silence ; acquainting them with the affairs and fortune of the Dead. One of them is a Priest, which makes it more tolerable ; who knows, by his Wisdom, that such things are not to be divulg'd : A person dear to the Gods, who shall with his arrival, prevent the Duel of his Sons prepar'd for Combat, and compose their Difference. But that which is more grievous, is, that a Virgin has been Spectator of all that has been done, and heard what was said : A Virgin and Lover, that has wander'd through Countrys, in search of her Betroth'd ; with whom, after infinite Labours and Dangers, she shall arrive at the outmost parts of the Earth, and live in Royal State. Having thus said, he again fell prostrate. The Hag being sensible who were the Spectators, arm'd as she was with a Sword, in rage sought them amongst the dead Bodies, where she thought they lay conceal'd, to kill them, as persons that had invaded her, and crost the operation of her Charms : While she was thus employ'd, she struck her Groin upon the Splinter of a Spear that stuck in the ground, by which she dy'd ; immediately fulfilling the Prophecy of her Son.

THE
ÆTHIOPIAN
HISTORY.

The Seventh Book.

C *Alasiris* and *Chariclea* having so narrowly escaped, not only to avoid farther danger, but on account of what was foretold them by the dead man, hasten'd their journey towards *Memphis*. When they arriv'd at the Town, they found the Preparations which they expected : For the People of *Memphis*, a little before *Thyamis* was come up with his *Bessians*, had shut up their Gates, being forewarn'd of his coming by a Prisoner that had escaped from him. *Thyamis* therefore encamping before the Walls, gave three days respite to refresh his Army, weary'd with their march and

and late Service. The Townsmen, who before were terrify'd with expectation of great numbers, when they found their Enemies were few, drew up the Archers and Horse that were left to defend the Town, with the rest of the Citizens, arm'd as the sudden chance could furnish them, prepar'd forthwith to set upon the Enemy. A Person of Age and Eminency dissuaded them from their attempt, saying, That though *Oroondates*, the Deputy, were absent, yet it was meet first to consult with *Arface*, his Wife; by which means the Souldiers who were left, would more willingly engage. They approved his Council, and accordingly went to the Palace, where Deputies reside in the Kings absence. *Arface*, beside the Charms of her person and stature, had great management in affairs; such as became her Royal Blood, and the Sister of a King: Yet for Luxury and dissolute Life, deserv'd no little blame. Amongst other things, she was partly the cause of *Thyamis*'s Banishment from *Memphis*. For when *Calastiris*, for those mischiefs which were fore-told about his Sons, was withdrawn from the City, so long, that he was suppos'd to be dead, *Thyamis*, as his eldest Son, was immediately invested in his place of High Priest: *Arface* immediately fixt her Eyes on him in the Temple, where, beside his youth and comely personage, he appear'd more charming with the splendid habit of his Office. She forbore

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not from immodest glances and signs, which *Thyamis* took little notice of, being of a chaste temper. But his Brother *Petisoris*, who had already envy'd his Dignity, and observ'd the allurements of *Arface*, took occasion from thence to form a snare for his Brother. Therefore privately addressing himself to *Oroondates*, did not only tell him the Inclination of *Arface*, but fallily added, That *Thyamis* was contracted to her. He easily believ'd, being already jealous of *Arface*, but as yet gave her no disturbance, having no clear proof of his surmise; as also out of respect to the Blood Royal, his suspicion was to be suppress'd and conceal'd: Yet he forbore not to threaten *Thyamis* with Death, till he was expell'd the City, and *Petisoris* made Priest in his stead. These things were formerly transacted. When now the people were throng'd about the Palace, and told her the approach of the Enemy, which she already knew, and desired her Commands on the Souldiers; she answered, That whereas they knew not as yet the numbers of the Enemy, nor who they were, nor for what cause they arriv'd, That it were expedient first to go up to the Wall to take a view of the Enemy, and resolve as they saw occasion. They approv'd her counsel, and went immediately upon the Battlements. There, when a Rich Pavillion was placed for *Arface*, and she her self richly adorn'd, was seated thereon, with her Guards in Golden Armour about her; hold-

holding out her Mace, for an Emblem of Peaceable Treaty, she commanded the chiefs of the Enemy to approach the Walls. *Thyamis* and *Theagenes*, who were elected by the Army to go forth, plac'd themselves under the Walls, cover'd in Armour all but their Heads. The Herald utter'd these words : *Arface*, Wife of *Oroondates*, the Governour ; and Sister to the King ; demands of you, Who you are ? With what intention, or for what cause you are come hither with your Army ? They rely'd, That their Troops were *Bessians*. Of himself, *Thyamis* gave this account ; That he had sustain'd injury from his Brother, as also from *Oroondates* ; That he was by Treachery depriv'd of the Priesthood, and that the *Bessians* were come to restore him : That if he were re-settled in his right, the *Bessians* should return peaceably, without doing them any damage ; otherwise his Cause should be decided by the Sword.

That *Arface* for her own sake should comply, and take this opportunity of revenging herself on *Petisoris*, who had practis'd against, and falsly accus'd her to *Oroondates* ; and on the same pretence compass'd his Banishment from that City. The *Memphians* were much concern'd when they knew *Thyamis*, and were hitherto ignorant in the cause of his Banishment, and believ'd what he affirm'd. *Arface*, above all, was seiz'd with a Tempest of Thoughts.

Thoughts. Her Rage being renew'd with this Remembrance of her former injuries from *Petisoris*, she consider'd which way to revenge herself upon him. One while surveying *Thyamis*, and then *Theagenes*, she was divided in her desire, and successively had a passion for each : For the one a former flame, and for the other a more violent, though kindled that moment ; insomuch that her concern was perceiv'd by her Servants. But when she came to her self, like one from a swoon ; Excellent persons (said she) what madness has possess'd you, who have not only expos'd all the *Bessians*, but your own beautiful selves, in behalf of Robbers ; for you are not able, if we should engage, to sustain our first Onset. The Kings affairs are not yet reduc'd to that distress, though the Deputy be absent, but that you must needs be encompass'd by the remainder of his Souldiers in the City. But I see no reason why the Publick should be concerned in this difference ; since therefore the quarrel is private, let the decision be so too ; so that the Gods and Right must determine the event. It therefore seems just to me, that the *Memphians* and your Forces should lie still, and not engage in a needless War. This Judgment of *Arface* was applauded with the shouts of her people. They not only suspected *Petisoris* of Injustice, which they desired to see punished ; but also every one rejoyc'd to have his own Danger laid on another persons head. But the

the *Bessian* Army were not so well contented with the proposal, nor were willing to expose their General to danger, till *Thyamis* with tears obtain'd their consent; alledging that *Petisoris* was weaker, and not experienc'd in Arms, so that he having been versed therein, should encounter him on advantage. Nor is it unlikely that *Arface* propos'd the single Combat, to obtain, without suspicion, what she desired; it being most probable that *Thyamis* would overcome. This Resolve was no sooner mention'd than put in Action. *Thyamis* cheerfully fitting on the rest of his Armour which was wanting; *Theagenes* assisting, and bracing his Helmet on, adorn'd with a most graceful Crest and Plume. *Petisoris* in the mean time was thrust out of the Town, much entreating them that he might decline the Fight. As soon as *Thyamis* beheld him, Do you not see, said he to *Theagenes*, how the guilty *Petisoris* trembles? I perceive it, replied he: But how have you resolv'd in this Encounter? The Enemy with whom you engage is your Brother. You say true, reply'd he; I therefore determine, by the Gods will, to conquer, but not kill him: Providence forbid that former rage should so far revive in me, as to make me, for wrongs that are past, to imbrue my hands in a Brothers Blood. You speak like a Man of Honour, reply'd *Theagenes*, and vers'd in the Laws of Nature. But what Commands have you for me? There is little danger

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in this Encounter (reply'd *Thyamis*;) yet since all Events are in the hands of Fortune, if I Conquer, you shall enter this City, and live with me in full command of my fortunes; but if otherwise it shall happen, you shall be chief over these *Bessians*, that highly esteem you, till Providence shall better compose your Affairs. This being agreed on, they embrac'd each other with mutual Tears and Kisses. *Theagenes* sat down in the habit in which he was, to observe the Combate; thereby (though unwittingly) affording a full view of himself to *Arface*, who feasted her wanton Eyes on his amiable Person. *Thyamis* made up to *Petisoris*, who would not abide the first onset, but whilst he approacht, made toward the Gate, to shelter himself in the City: But to no purpose, being again forced out by the Citizens; the persons likewise upon the Walls giving charge that none should receive him. He therefore ran round the Walls, and at length with part of his Arms thrown away. *Theagenes* follow'd to see the event, but without Weapons, to give no suspicion of assisting *Thyamis*; having cast down his Spear and Buckler in the place where he sat in sight of *Arface*. Thus *Petisoris* twice surrounded the City; but making the third round, *Thyamis* posing his Spear, and calling to him to stand, unless he would receive a scandalous wound in his Back: The whole City sitting spectators, as it were in a Theatre. The Deity,

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o: Fortune, that governs humane affairs, as in some labour'd Tragedy, where new events arise, had not only plac'd *Calasiris* a Spectator at the Duel of his Sons, but also made him one in chafe. Who although he had suffered so many distresses, and banish'd himself into remote Countrys to avoid so cruel a spectacle, yet, by the power of fate, is compell'd to see what the Gods foretold to him by their Oracles. He therefore, from a great distance, beholding the course, perceived by what had been revealed to him, that the two Combatants were his Sons. Wherefore, with greater speed than old Age would well permit, he hastned towards them, to prevent, if possible, their actual engagement: Approaching so near as to bear up with them; What madness is this, O my Children, he often cryed out? But they not yet knowing their Fathers countenance, he being disguis'd in Beggars habit; their whole mind being taken up with the business in hand, neglected him, as one of the Spectators, or some person distracted. But those who were on the Walls admir'd that he took no care of himself, but came between the Combatants, while others laugh'd at him, as a frantick man. When therefore the old man was sensible that he was unknown through the meanness of his Garb, he threw off his outward poor Disguise; discovering his Sacred hair, not yet unwreath'd; the Burden which he carry'd on his back, with the Bow, being

being cast away, he renew'd his Prayers, and with Tears uttered these words; O Sons, (said he) behold *Calasiris*, behold your Father, and desist from this fury, which, with ill fate, you have begun; and pay just reverence to the presence of your aged Father.

At this they relented, and not only fell, but threw themselves headlong at his Feet, embracing his Knees, they look'd up to his Face, to assure themselves if it were he, and that they were not deceived by some Spectre. As soon as they were confirm'd, they were seiz'd with various and contrary affections. They were overjoy'd to see their Father alive, beyond their hopes or expectation, and were no less troubled for the manner in which he apprehended them; and, above all, were solicitous of the event in this accident. While the persons from the Walls were beholding this Scene, and almost astonisht, through Ignorance of the matter, so that they stood mute and motionless as Statues, behold another turn in the Scene arose: *Chariclea* following the steps of *Calasiris*, while from afar off she knew *Theagenes* (for Lovers have sharp sight) transported with the view, with a close Embrace, hanging on his Neck, had no breath left to speak to him. But he, as it is likely, by her poor Dress and Face, disdain'd her, thinking her some Vagabond among the Crowd of Spectators, put her from him; and at last, when she would not desist, and vex'd

to be hinder'd from the Scene of *Calasiris*, push'd her away : She, with a low voice, cry'd, O *Pythius*, have you forgot this Taper ? *Theagenes* struck with that word, as with a Thunder-bolt, by the signs agreed on between them, knew the Torch, and transported with the sight of *Chariclea*, her Beauty now shining out, as through a Cloud, he threw himself upon her Neck. The whole Battlements (where *Arface* sat, who survey'd *Chariclea* not without Jealousie) were surpriz'd at this Scene of wonderful representation. The dire contest between the Brothers is taken off, and the Battel, which was expected to be of bloody consequence, concludes in a happy Agreement. The Father, who had beheld his Sons arm'd against each other, insomuch that his Eyes were almost made witnesses of his Childrens unnatural death, is now Arbiter of Peace between them. He that could avoid not their necessary destiny, makes now no less advantage of Fortune. The Children recover their Parent after ten years loss, and he that was the cause of their bloody strife for the Priesthood, is now himself Crown'd by the Rivals, and led along in the Sacred Robes. But the shining parts in the Comedy were *Theagenes* and *Chariclea*, most beautiful figures ; who, beyond all hopes, had now recovered each other ; and above all the rest, drew the eyes of the City upon them. The Inhabitants issued through the Gates, and filled

filled the Plain with their numbers ; the younger sort repairing to *Theagenes*, and the elder thronging to *Thyamis* ; the Virgins that were Marriagable, went over to *Chariclea* : So that a kind of Religious Procession was immediately constituted. *Thyamis* in the mean time dismissing the *Bessians*, with thanks for the kindness that they shewed him ; he likewise divided Presents amongst them, an hundred Oxen and a thousand Sheep, with promise of ten Drachms apiece, in little time to be sent after them.

He then put his Neck under his aged Fathers Arms to support him, languishing with years, and at present with excess of Joy. *Petisforis* on the other side did the same. Thus was the old Man carry'd to the Temple of *Isis*, surrounded with Applause and Congratulations ; Pipes and Sacred Flutes resounding all the way, that set the younger sort a Dancing. *Arface* also performed her part, following the Pomp with her Train, and putting much Gold into the Temple of *Isis*, for an Example to the rest of the City. In the mean time, while *Theagenes* led *Chariclea* by the hand, officiously keeping off the press from her, he administered no small Jealousie to *Arface*. *Calasiris* went into the inward part of the Temple, where falling prostrate before the Images, he almost expir'd in the adoration. But being recovered by the standers by, as soon as he could stand upright, and had paid his Reverence to

the Goddess, he took the Wreath from his Brow and plac'd it on the Head of *Thyamis*; telling the Multitude, That he was old, that the Ensigns of Priesthood were due to his eldest Son, who also was qualify'd to sustain that Office. When the people had with shouts approv'd his pleasure, he, with his two Sons and *Theagenes*, repair'd to that part of the Temple which is assign'd to the Priesthood: The rest departed every one to his house. *Arface* likewise went away, but not without delays, and turning back again, as it were, to perform homage to the Goddess. All the while casting her Eyes towards *Theagenes*, as long as she could have sight of him. After she was return'd to the Palace, she betook her to her Apartment, where she threw herself upon her Bed, without uttering one word. A Woman lascivious in her temper, but now with the surpassing beauty of *Theagenes*, inflam'd to a degree beyond what she had yet been sensible of. She therefore continued waking all night, turning from one side to the other, sighing deeply, sometimes rising up, and then throwing herself down upon her Bed again. She often hastily call'd her Attendants to her, then sent them away again without any Commands for them. In fine, this passion had distracted her, but for an old Woman, *Cybele* by name, the keeper of her Cabinet, and former Servant of her Love-intrigues. She guess'd the affair, and

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came into the Chamber, as it were a Torch, adding fire to her flame. Madam, said she, what frenzy is this? What new passion transports you? What Persons Aspect has disturb'd my Charge? Who is so vain and hardy, as not to be taken with that Beauty, and not account such an enjoyment the greatest happiness? tell me, my dear Daughter; for there is none so obstinate, as not to be vanquish'd by my Stratagems. You have already had good proof thereof. These words, and many more to this purpose uttered she, embracing the Feet of *Arface*, and soothing her into Confession. O Mother, reply'd *Arface*, after a little pause, I have now receiv'd a deeper wound than ever; I have often found your skill successful in these affairs, but know not now what it can do. The War which was this day almost begun before our Wall, prov'd unbloody to others, but to me the beginning of a more fatal War, wherein I am wounded to the very Soul; in unfortunately shewing me the youth that accompany'd *Thyamis* during the Combat. You know, Mother, whom I speak of; for with the splendour of his Beauty he soon clouded all the rest, discovering no mean Birth, nor Aversion to Love. This your Judgment cannot be ignorant of: Wherefore, since you know my grief, 'tis high time to set all your Engines to work; to employ all your Art and Industry if you would have your Daughter to survive. For of what

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use is Life, without enjoyment of the person whom I affect. I know the youth (reply'd the old Woman;) He that is full Breasted, his Neck erect, his Eyes sparkling, and at once displaying Love and Severity; with fair and well-order'd Hair, his Cheeks just budding with youthful down; to whom a certain Damsel, not disagreeable, but excessive impudent, approach'd, and cast her Arms about him: Is not this your Man, Lady? The very same, Mother: And you have well brought into my mind that domestick Creature, who yet is far happier than I, in possession of such a Lover. At this the Old Woman smiling, reply'd, Be of good heart, and lay aside care, Madam; It is but for a day that she is held beautiful by the stranger; but when I bring it about that he shall enjoy your Beauty, that fordid Harlot shall be despis'd. Do so, my dear *Cybele*, and you will at once ease me of a double grief, Love and Jealousie. Leave that to my care (said she) in the mean time it is your part to compose your self with good hopes, and not to despair of my work before I begin. Having thus said, she went away, taking the light with her, and making fast the Door. *Arface* no sooner perceiv'd day-light, but she call'd one of her Eunuchs, together with her Woman, to whom she gave little Cakes, and sent them to do Sacrifice at the Temple. When they came to the Gates, and told the Door-keeper their business, That they

they were come to do Sacrifice for *Arface*, who had that night been troubled in Dreams; the Officer forbad their entrance, acquainting them, That the Temple was at present full of Sorrow: That the High Priest *Calasiris*, the last evening, enlarging his Soul in chearfulness, and after the Banquet made long supplications to the Goddess: Then telling his Sons, That hitherto they had seen their Father; and giving them strict Charge concerning the two *Grecian* strangers, he betook himself to his Bed. After this, whether his pores were too much dilated through excess of joy, or worn out with Age, or by the fix'd decree of the Gods, about Cock-crow he expired, in presence of his Sons, who watched him. We have now sent Messengers to assemble the Priesthood of the City, to perform those Funeral Rites, which, according to our Custom, are due to him. You must therefore depart; for it is not lawful for any Person to enter the Temple, or do Sacrifice for these seven days but only the Priests. What then must become of the two strangers, said *Cybele*, during this time?

Our new Prelate *Thyamis*, (said the Officer) has commanded a Lodging to be prepar'd for them without the Temple; and behold where they are now in obedience, going forth out of the Temple. *Cybele* having got this lucky opportunity, thus again bespeaks the Officer; O Friend, belov'd of the Gods, it is in your power to

to do this young Couple a courtesie, but a much greater to *Arface*, the Kings Sister. You know how she favours *Grecians*, and uses hospitality to strangers: Tell them therefore, that by Command of *Thyamis*, an apartment is provided for them in the Palace. The Officer did as she commanded, being sensible of no harm, but thinking to do the persons a kindness, in assisting their Reception to the Palace. Coming therefore up to *Theagenes* and *Chariclea*, drown'd in Tears; You are to blame, said he, having been commanded to the contrary, thus to bewail the death of the High Priest, whereas our Divine Laws enjoin us to rejoyce for the consummation of his happiness. However, you are partly to be excus'd, having lost (as you say) your Father and Patron: Yet ought you not altogether to despond, since his Son *Thyamis*, as you see, succeeds him in the Priesthood, and is no less your friend. He has given charge in the first place concerning you, and order'd you a dwelling, to which persons of the first Rank are proud to be receiv'd, and therefore well may strangers be so, who seem of no extraordinary fortune. Follow therefore this Lady (pointing to *Cybele*) and obey her, as a common Parent to you both. *Theagenes* did as he said, whether overcome by the sudden accident, that, like a storm, fell upon him, or in such a state of affairs was content with any mansion. I presume he would have taken care
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of himself had he suspected the mischief which that Residence was likely to bring upon him. But the fate that govern'd them, after it had allow'd them one days refreshment, immediately follow'd it with misfortune; making them Prisoners to their Enemy, though under appearance of Hospitality. When therefore they were come to the Deputies house, where all appear'd too stately for any private person; with Guards, and attending Courtiers; who all were surpriz'd at this preferment (as it seem'd to them) of the strangers. They were follow'd by *Cybele*, encouraging them to be of good heart, and expect the performance of her promise. At last, bringing them into her own Apartment, the rest of the company being shut out, she sat her self down by them, and thus express'd herself: O my Children, said she, I know the occasion of your grief, which is conceiv'd for the Death of *Calasiris*, worthily honour'd by you as a Father: But it is now needful that you unfold your selves to me: who you are, and from whence. That you are *Greeks* I know, and of good Parentage, I easily conjecture by your appearance. Your generous countenance and form assure me of your Birth; but from which *Greece* you come, and for what cause you wander'd, and arriv'd here, I desire to understand, intending your good thereby; as also that I may acquaint *Arface* my Lady, and Wife to our Deputy, with the particulars
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of your Affairs ; for she is famous for hospitality to strangers, and, of all Nations, an admirer of the *Greeks*, for the elegance of their manners : by which means you shall come into her Presence with Advantage. Neither shall you declare your self to a Woman that is altogether a stranger, for I my self am a *Greek*, *Lesbia* the place of my Birth ; brought Captive hither, but to the improvement of my Fortune. I am Chief Agent for my Lady, she breathes not without me ; I am her very Soul, and bring worthy Persons into her Acquaintance.

Theagenes comparing what was now spoken by *Cybele*, with what had happen'd the day before, and the immodest gestures of *Arface*, was about to answer, when *Chariclea* said to him in his ear, be sure in your discourse to remember your Sister. He understanding what she meant by that suggestion, said ; You know, Mother, already that we are *Greeks* ; but I must further inform you that we are likewise Brother and Sister : Who, in search of our Parents, that were taken away by Pyrates, have our selves sustain'd worse fortune , by falling into the hands of worse men : Robb'd of our Treasure, and scarce escaping with Life, we met, by Providence, with *Calasiris*, with whom we design'd to lead the rest of our Life : But he being now expir'd, we are left desolate, and the second time depriv'd of a Father. This is the posture of our Affairs. But to you
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we return our just Thanks for your Courteous Hospitality ; however, you will yet lay a greater obligation upon us, if you cause us to live retir'd and private, not introducing us into the Court, or acquaintance with *Arface* ; for such familiarities, you know, are most fitting amongst Equals. *Cybele* could no longer contain, but by the chearfulness of her countenance, discover'd her joy to hear they were Relations ; that therefore *Chariclea* would be no Obstacle to *Arface*'s Desires. O lovely Youth (said she) you will not speak this of *Arface* when you know her humour : She carries herself equally to all fortunes, and with particular favour to dignity in distress : Being herself a *Persian* by Birth, she naturally admires the People and Manners of *Greece*. Wherefore take heart, and assure your self of all manly Offices about her, while *Chariclea* shall be her Intimate and Companion. But it is necessary that you tell me your Names. Which when she had heard, she desired them to wait her return ; and so hastned to *Arface*, leaving Orders with the Door-keeper, That none should be suffer'd to go in to them, nor the Strangers to go out. Not if your own Son *Achemenes* come (said the person?) Not even he, reply'd the other : Lock the door, and say I have taken the Key with me. Even thus it happen'd ; *Cybele* was no sooner departed, but left opportunity to *Theagenes* and *Chariclea* to bewail their misfortunes, which they
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did in almost the same words. O *Theagenes*, said she; O *Chariclea*, he answer'd, with an equal sigh. What fortune has beset us, said he! In what posture are our affairs, answer'd she! Thus reply'd they to each, kissing and mutually embracing after every Sentence: At last calling to mind *Calasiris*, they broke out into a joint Complaint: chiefly *Chariclea*, as having for a longer time been obliged to his Hospitality: O good *Calasiris*, said she, how am I in thee depriv'd of a Daughters name. The Father who begot me I never knew, the Father that adopted me I forsook; and lastly, this that receiv'd, cherish'd, and preserv'd me, is now a dead Corpse, to which I am not permitted so much as to pay Funeral Rites. Yet, my Sustainer and Preserver, nay, I will add Father; where-ever I am confin'd, I will make just Libations with my Tears, and pay these Offerings: Herewith she pluck'd off her Hair, and threw it on the floor. *Theagenes* entreated her to spare her self and be pacify'd; yet she went on with her Complaint. To what purpose should I now live, what hope is left? My Guide in this strange Land, the Staff of my Pilgrimage, my leader to my Native Soil; he that performed the Office of Parent; my Adviser in Distress, the Repeller of my Misfortunes, the Anchor of my Hopes, *Calasiris*, is gone. While she utter'd these Lamentations, *Theagenes* wept apart, and restrain'd as much

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as he could his grief, in pity to his Mistress. By this time *Achemenes* arriv'd, and finding the Door lock'd, ask'd the Door-keeper the reason: When he knew 'twas by his Mothers Order, he went to the Door, where he heard *Chariclea* lamenting, and look'd through the chinks into the Chamber. Again he enquires of the Door-keeper; who said, She suppos'd they were two strangers brought in thither by his Mother. He then stoop'd down again, to try if he could know them. *Chariclea* he knew not, yet was taken with her Beauty; which he thought how great it was when not disguis'd with Grief. From Admiration he falls into Love. As for *Theagenes*, he could but guess at him. While he was thus intent, *Cybele* returns, having told all to her Mistress concerning the young Couple; commending that good fortune that had better crown'd her desires, than the wisest Councils could have done; to plant the person she lov'd in the same house with her. Having thus inflam'd *Arface* with desire of seeing *Theagenes*, she yet with-held her, being disorder'd with want of Sleep, till she had rested, and would appear with better Advantage.

Leaving her thus satisfy'd, and in good expectation of the event, and resolv'd on what method to take with the Strangers, she return'd. What is it, Son, said she, that you so curiously enquire after? What Strangers are those within, (said he) and from whence? I may not inform.

form you, said *Cybele*, nor must you tell what you know, nor converse with the Strangers. He obey'd his Mother, suspecting *Theagenes* to be reserv'd for *Arface's* service; but is not this the person (said he within himself as he departed) who was rescued from me by the *Bessians*, when he was deliver'd to me by *Mitranes*, to conduct him to *Oroondates*, who was to send him to our great King? In which attempt my Life was in danger, and I only escaped of those that guarded him? Do my Eyes deceive me? I have heard also that *Thyamis* is arriv'd, and has fought in single Duel with his Brother for the Priesthood. It is certainly the same Person. But at present I must conceal the discovery, and observe *Arface's* proceedings with the Strangers. These were his private sentiments. *Cybele* in the mean time entring in upon them, perceiv'd what had past: For although at the opening of the Doors they endeavour'd to compose themselves, yet they could not conceal their Grief from the subtle old Lady; their Cheeks being still moist with Tears. She therefore cry'd out, O my dear Children, why do you thus take on? When you ought to rejoice, and congratulate your good fortune: The most excellent *Arface* contrives all things for your satisfaction; and has consented that to morrow you shall be brought into her Presence: Wherefore you must put away these Childish Lamentations; it is meet for you to compose yourselves,

selves, and be obedient to her Pleasure. The Death of *Calasiris* (said *Theagenes*) raised this sorrow, in whom we have lost a Father's protection. You trifle, said *Cybele*; *Calasiris* was but your personated Father, and is expir'd, according to the Laws of Age and Nature. All things are restored to you in one Person; Riches, Pleasures; adore *Arface* as your good fortune. Only be rul'd by me in what manner you are to approach her (since she has so commanded) and what measures you must take in what she shall command. You know her Spirit is great, as being elevated by Quality and Beauty, and such as will not bear Contempt, in any thing that she shall enjoin.

While *Theagenes* stood silent, as conjecturing the flagitious meaning, the Eunuchs entred, bringing in Golden Chargers, the Remains of the Royal Banquet, that exceeded in Cost and Delicacy: When they had set them on the Table, saying, That their Lady, in honour to the strangers, had so commanded, they departed: Yet, to omit no part of their Office, they first tasted of every Dish. The same was done in the Evening. The next Morning the same Eunuchs coming to *Theagenes*, said, You are call'd for (O happy man) by our Lady, and we are commanded to bring you into her Presence: Go therefore, to enjoy that Happiness which is permitted to very few, and to those very seldom. He paus'd a while, and then unwillingly

ly rising up, Am I only commanded to go, or my Sister here with me? Only you at present (said they) she being afterwards to come by herself. There are now certain *Persian* Nobles with *Arface*: It is her manner to speak with Men apart, and with Women afterwards apart also. *Theagenes* bowing, said softly to *Chariclea*, These things are neither honest, nor their meaning unsuspected by me: When she whispered to him again, That he ought not to disobey, but seem willing to perform her Pleasure in all things, he follow'd them forth. When they told him after what manner she was to be accosted; how he ought to adore her at his entrance, he answered nothing. But going in, and finding her seated on a Tribunal, adorned in a Purple Robe, Embroider'd with Gold, Bracelets on her Arms, and a Rich *Tiara* on her Head, the Guards standing round, and the Nobles seated on each side, his mind was not moved in the least; but as forgetting what was agreed on between himself and *Chariclea*, his Spirit was the more exalted against the Pride of this *Persian* Pageant. Therefore, neither bending his Knee, nor adoring her, with an erect countenance, he said; Save you, *Arface*, of Royal Blood. While those that were present were enrag'd, and murmur'd at *Theagenes*'s audacious Entrance without the usual Adoration. You must excuse him, (said *Arface* smiling) as a stranger to our Customs; and as a *Grecian*,

preju-

prejudic'd against them. Withal, she put off her *Tiara*, though much prohibited by the Attendants; for this is the *Persians* way of returning respect to them that salute them. When, by her Interpreter, (for though she understood the *Greek* Tongue she could not speak it) she had bid him be of good cheer; to demand any thing he needed; beckning to her Eunuchs, she dismiss'd him. He was attended forth by the Guards, among whom, *Achemenes*, having here seen him again, knew him more exactly; and suspecting the cause of the extraordinary honour done to him, yet conceal'd his thoughts, resolving within himself what to do. *Arface* continued to receive the *Persian* Nobles and Magistrates with such Magnificence, pretending respect to them, while the true cause of her holding the Banquet was to have discourse with *Theagenes*; to whom she not only sent the choicest Dainties, but richest Presents, Tapestries and Carpets of divers Colours, wrought at *Sydon* and *Lydia*. She likewise sent Servants to attend them; a young Maiden to *Chariclea*, and a Youth of *Ionia* to *Theagenes*: Very much urging *Cybele* to finish her Design with celerity, for that she could no longer sustain the violence of her Passion: Nor was she negligent in trying all ways to compass *Theagenes*. Indeed she told him not *Arface*'s Desire in express words, but with circumlocution gave him to understand; magnifying the Bounty of

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Arface

Arface towards him; setting before his Eyes not only those Beauties which appear'd in her, but likewise those that were conceal'd: Then she extoll'd her humour, that was affable and obliging, and the esteem that she had for Youths of noble Expectation. In short, she made tryal by all she said how he stood affected to the Delights of *Venus*. *Theagenes* acknowledg'd her Bounty towards him, her love to the *Grecian* customs; and on all accounts return'd her Thanks and Praise: But for the drift of her wiles he seem'd to take no notice. The Old Lady therefore was stung, to think that he understood her intention, but despis'd and repell'd her attempts. She knew *Arface* would bear no longer delays, but exact performance of her promise; she therefore put her off with pretences, sometimes saying that the Youth was timorous, and sometimes that ill Accidents had happen'd. When therefore the fifth and sixth days were past, in which *Arface* had again call'd *Chariclea* to her, and, to gratifie *Theagenes*, treated her with all imaginable courtesie, she was forced to speak more plainly with *Theagenes*; to tell him her Ladies passion, assuring him of ten thousand advantages if he assented. Why are you (said she) so averse to Love? A Youth so beautiful, in the spring of his Age, belov'd by an equal Beauty, yet esteems not the good fortune: Especially when no danger attends, the Husband being absent, and I (who have bred her,

and

and know all her secrets) having the management of the affair. On your own part, there can be no impediment, having neither Mistress nor Wife. Though many have despis'd even these considerations, and thought they did not therein wrong their Domestick concerns; but took the opportunity at once of making their fortune, and enjoying their pleasure. Lastly, she mingled Threats with Arguments; saying, That the most obliging Women conceive the greatest displeasure, when disappointed, and severely revenge the neglect. Think with your self, That this Lady is a *Persian*, and of Princely Blood, as you have acknowledg'd; with what Power she is vested; so that at her pleasure she may reward her Favourites with greatest Honours, and punish those that disoblige her. For your part, you are a stranger here, deserted, and have none to succour you. Take pity both on your self and her. She is worthy of your Compassion, since you were Author of her pain, and it is for you she languishes. At least, fear a Lovers Rage, and beware of that Revenge which follows Contempt. I have known many of your temper, who have repented too late.

I have greater Experience in these matters than you: These hairs are grown grey in the Employment; but so obstinate and incorrigible a Youth I never yet met withal. Then turning to *Chariclea* (of necessity indeed she hear-

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ing all this discourse) and do you, Daughter, (said she) advise this Brother of yours, though I know not if he deserve that title. This business will also turn to your advantage ; you will be never the less lov'd by him ; you shall have all Honours conferr'd on you ; be made as rich as you please, and advanc'd to a most Honourable Marriage. These things are to be wish'd for by happy persons, not by the Destitute, and Strangers. But *Chariclea*, looking angrily and earnestly upon her, It were to be wish'd, said she, on all accounts, that *Arface* suffer'd under no such passion, at least that she could moderate her desires ; but since humanity is liable to such frailty, and that she is over-power'd, I would my self counsel *Theagenes* not to refuse, if it may be with safety ; lest it come to light, by some Accident, to her undoing, by the Deputies knowledge of it. *Cybele* leapt forth at these words, Kissing and Embracing *Chariclea* ; Well spoken, Daughter, (said she) this is agreeable to Nature, that you, who are a Woman, should pity the sufferings of a Woman, and take care for your Brothers safety. But on this account there is no reason why you should fear, since the Sun himself shall not be privy to it. Desist at present, said *Theagenes*, and give us a little time to deliberate. *Cybele* immediately went out. O *Theagenes*, (began *Chariclea*) the Gods give us such successes, as bring with them greater Misfortune than the
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Happiness : Which since it is so, it is the part of Prudence to make the best of bad Circumstances. Whether or no you resolve in your self on this thing I know not, but if you think the proposal dishonest and unworthy, feign a compliance, and sooth the Impatience of the Barbarian with expectation, lest she determine something fatal against us. 'Tis probable that a little time (if you can delay her hopes) will afford us some Remedy. But, O *Theagenes*, take care lest the Contemplation betray into a Desire. To which *Theagenes* answer'd, with a smile, Neither have you in your distress escap'd that Female Distemper, Jealousie. But know that I cannot so much as dissemble, or make a pretence in such an affair ; to act or say, in unlawful things, is alike to generous minds. If *Arface* despair, there will be, at least, this advantage in it, that we shall no more be troubled with her solicitations. But if I must suffer, both my past fortune, and temper of mind, have inur'd me to bear what shall be put upon me. *Chariclea* said no more, only desir'd him to take notice into what mischief they must inevitably be brought.

While they were thus taken up, *Cybele* having encourag'd *Arface* to good hope, for that *Theagenes* had express'd so much, return'd to the Apartment ; where passing over that night in Civilities to *Chariclea*, whom also she made her Bed-fellow ; next morning she again ask'd *Thea-*
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genes, What he resolv'd? When he manifestly refus'd her, and bid her expect no such compliance: She return'd sorrowful to *Arface*. When she had told her *Theagenes* Cruelty, *Arface* push'd her forth headlong, and running into her Closet, threw herself on her Bed, tearing her Cloathes and Hair. *Achemenes* had no sooner spy'd his Mother coming forth sad and weeping, but he ask'd her the reason; If any Mischief had happen'd, and any ill news disturb'd her Lady? If *Oroondates* had lost the Battel? And many more such questions. You trifle (said she) and so went on. He nevertheless intermitted not, but taking her by the hand, begg'd her to acquaint her Son with her trouble: She therefore permitting him to lead her, went into a private part of the Garden. I would, said she, to no other person discover my Ladies sufferings; but since her life is at stake, and I know her fury will return upon my head, I am compell'd to speak: If possibly you can contrive any help for her that brought thee into the light, and nursed thee with these Breasts. She is desperately in love with a certain Youth; her passion is invincible; and after hopeful expectation, both she and I have found our labour frustrated. From hence proceeded these manifold favours expressed to the Strangers. But since the foolish Youth is intractable, I fear she will not live, and know my own Death to be certain. This is the distressed

stressed estate of our affairs. If you can give any relief, do it quickly; if not, prepare your Mothers Funeral. But what Reward shall I have, Mother, said he; for it is not seasonable to tell you at large how far I can be serviceable, whilst you are in this disorder, and almost expiring. You shall have whatever you will desire, said *Cybele*: You are already made, on my account, her Chief Cup-bearer: If there is any further preferment which you would have, demand it: The Riches shall be without measure which you shall have, if you preserve her. I neither ask Preferment nor Wealth, said he; let her only give the Maid, who is call'd the Sister of *Theagenes*, for my Wife, and all things shall succeed to her desire. I am passionately in love with the Virgin: Wherefore our Lady labouring with the same passion, will more readily gratifie my Desires, especially for so great a Service. Doubt it not, said *Cybele*; besides, I may privately prevail with the Virgin on your behalf. But tell me, What method do you propose? I shall not tell it, said he, till my Lady has promis'd me with Oath; nor do you till then attempt any thing with the Virgin; lest by precipitance you destroy all, she being, as I perceive, of a great Spirit.

Hereupon she return'd to *Arface*, and throwing herself at her Feet, desir'd her to take comfort, all things shall do well, only be pleas'd to call my Son *Achemenes* into your Presence.

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Let him be call'd, said *Arface* ; but take care you do not again deceive me. *Achemenes* therefore enter'd ; and when *Arface* , in exprefs words, had sworn to him , That he should Marry the Sister of *Theagenes* : Then, said he, trouble not your self , your Authority over *Theagenes* is absolute, let the Slave take care how he behaves himself to his Mistress. How mean you, said she ? When she had thus ask'd, he told her all that had past ; That he had been taken, and was her Captive and Bond-man, by right of War : That *Mitrane*s had sent him to him, to send him again to *Oroondates*, who was to convey him to the King : That he was rescu'd from him, on the way, by the *Bessians* and *Thyamis* : That he hardly escap'd with Life : And above all, produc'd before *Arface* the Letters of *Mitrane*s. If there were need of farther Arguments, *Thyamis* should confirm it. *Arface* hereupon was a little reviv'd, and going from her Apartment to the Presence Chamber ; where she was wont, on her Tribunal, to determine publick affairs : She commanded *Theagenes* to be brought before her. When he was brought, she ask'd him if he knew *Achemenes*, who stood by him ? He confessing it ; she farther ask'd, If he had taken him Prisoner ? *Theagenes* acknowledging that also ; You are therefore my Slave, said she , and must be at my disposal. I betroth your Sister to *Achemenes* ; who not only for
his

his Mothers, but for his own services deserves highly from me : I should only so far defer it, till the requisite preparations for the Nuptials can be made. *Theagenes* was herewith struck, as with a Thunder-bolt , yet resolv'd not to contradict , but cunningly decline her fury. O Madam, said he, we are obliged to the Gods, that since we are born of noble blood , we have yet the comfort in our Misfortunes, to become your Servants : To you, who exercise such courtesie towards Strangers. But for my Sister, since she was not your Captive, she cannot be made to serve ; yet she has resolv'd in all things to obey ; do therefore what you shall judge to be right. You shall be plac'd, said *Arface*, among the Waiters on our Table, and learn the Art of Cup-bearing, to practise the Royal Service before-hand.

They went forth from her Presence ; *Theagenes* with a thoughtful Countenance, *Achemenes* receiving him with scoffs : Behold, said he insulting, that you, who lately were so insolent , who thought your self the only free man, who disdain'd to bow your Head, and pay reverence, what you are now come to. *Arface* in the mean time sending the rest away, said to *Cybele* alone, Now *Cybele* tell this proud youth, that if he will submit to our pleasure, he shall have his freedom, and live in wealth and plenty ; but if he continues obstinate, I will use him like my Slave, and impose on him the vilest

left Service and Punishments. *Cybele* came to him with the commands of *Arface*, adding also to her words what she thought convenient. *Theagenes* asking a little respite, said to *Chariclea* apart ; O *Chariclea*, our affairs are at an end ; every Cable, every Anchor of Hope is cut off ; our very Liberty is now taken away ; we are Servants to Barbarians, and doom'd to suffer whatever they will impose. Yet even these things were tolerable, but *Arface* has promis'd you in Marriage to *Achemenes*, the Son of *Cybele* ; which shall either never be, or at least seen by me while I am Master of a Sword. But what is to be done ? What contrivance can be found to free me from the detested Embrace of *Arface*, and you from *Achemenes* ? Yet methinks I have a sudden thought, as necessity is fruitful in Invention : Then turning to *Cybele*, Tell your Lady, said he, that I desire to speak with her alone, and in private.

The Old Lady imagining *Theagenes* to have consented, ran to *Arface* ; and being commanded to bring him after Supper, she accordingly did so : Commanding the Attendants to leave their Lady to her Rest, and clear her Lodgings, she brought *Theagenes* into her Bed-chamber. The rest of the Apartments were all made dark, her Bed-chamber only had a Lamp in it.

Cybele would have withdrawn her self, but *Theagenes* forbid her, saying, That she must
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be present ; I know that she is good at keeping Secrets ; and with that, taking *Arface* by the hand ; O Lady, said he, I from the first deferr'd your Commands only till I might with safety, obey you : But now, since Fortune, by particular favour, has declar'd me your Servant, I am much more forward to obey you in all things. Whereas therefore you have promis'd me many Courtesies, I beg but one instead of all, that you would revoke the Marriage of *Chariclea* and *Achemenes* : For, not to mention other things, it is unfit that she, being of Noble Birth, should be wedded to a Servant. Otherwise, I Swear by the brightest of Deities, the Sun, that I will never comply with your demands ; and before I will see any violence offer'd to *Chariclea*, I will die by my own hand. You cannot but think me willing to gratifie you in any thing (said *Arface*) who am ready to deliver up my self to you ; but I have already sworn to give your Sister to *Achemenes*. It is well, Madam, said he ; give him my Sister if you please, but her whom I make love to, who is my Betrothed, and indeed my Wife, you neither will, nor can bestow upon him. How say you ! Cry'd *Arface* : The matter answers it self, said he, for *Chariclea* is not my Sister, but my Spouse ; wherefore you are freed from your Oath : This you may also confirm, whensoever you shall be pleas'd to perfect the Nuptials between her and me. *Arface* was
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stung with Jealousie to hear that *Chariclea* was not his Sister, but his Spouse : Yet be it as you will, said she, we shall make *Achemenes* amends by some other Match. I shall likewise answer your desires, said *Theagenes*, when you have null'd this Promise. With these words he bowed, as to kiss her hand, but she stooping, receiv'd the salute upon her Lips : *Theagenes* then took leave of her. As soon as he could, he acquainted *Chariclea* with what had past, (who heard him not without some Jealousie) how all was compass'd by one means ; the Nuptials with *Achemenes* broken, time gain'd to divert the solicitations of *Arface* ; and what would crown all, that *Achemenes* would put things into Commotion, enrag'd at his disappointment, and to seeme prefer'd to him in the favour of *Arface* : That nothing would be conceal'd from him, his Mother giving him the Intelligence : For I took care, for that reason, to have her present, as also for a witness of our Conversation. It is to be expected (added he) that *Achemenes* will lay snares for *Arface* : a Slave by Birth (who have a natural inveteracy against their Superiours) especially being injured, and defrauded of her promise ; seeing also others prefer'd before him, and being conscious to her practices, so that there is no need of forg'd Inventions, there being sufficient grounds of truth to work upon.

Having

Having thus spoken to *Chariclea*, and advis'd her to take some hope, he was the next day brought by *Achemenes* to minister at the Table : For this was enjoyn'd by *Arface* ; and he was cloath'd in the Vestment which she sent him, adorn'd with Golden Wreaths, Bracelets, and Gemms. While *Achemenes* offer'd to shew him the manner of his Office, *Theagenes* ran to the Side-board, where the Golden Cups stood, and taking one up, I have no need of Teachers, said he, but I will serve my own Lady after my own way. Fortune has well oblig'd you, to be skill'd in such Offices, but Nature and Occasion shall instruct me what is to be done : Then lightly pouring forth, he bore the Cup to *Arface*. This draught more pleas'd her than usually, at once sipping of the Bowl, and fixing her Eyes on *Theagenes*, drinking deeper of Love than Wine. *Achemenes* was doubly wounded, fill'd at once with Rage and Emulation, so that *Arface* herself perceiv'd his frown, and heard his murmurings to the standers by. When the Banquet was done, I have one favour to beg, said *Theagenes*, That you would please, Madam, to order me always to perform my Office in this Robe. *Arface* consenting, he resum'd his own dress, and went forth : *Achemenes* went along with him, upbraiding his insolence, and urging, That his Mistress excus'd his first neglect, as being Ignorant, and a Stranger ; but that for the future

ture she would not suffer it. This, says he, I tell you as a Friend, and one whose Sister, by my Ladies promise, is to be my Wife; with many more things to this purpose. But *Theagenes*, as not hearing him, went forward, with his Eyes fix'd on the ground, till *Cybele* met him, as she was returning to lay her Lady on her Bed in the heat of the Day. Seeing her Son disturb'd, she demanded the reason. This young Stranger, said he, is preferr'd before me, for the Beauty of his Person, and officiates in my stead; and this not without contempt of us that formerly had the Honour.

But these matters we shall at another time have leisure to discourse; in the mean time, Mother, I desire to solace my Grief by Marriage with *Chariclea*. What Marriage, Son; said *Cybele*? You seem to me concern'd for light troubles, and yet neglect greater: You shall not now have *Chariclea* for your Wife. What say you? answer'd he, am I not worthy to marry my fellow Servant? For what reason, Mother? For my sake, said she; and my too much service to *Arface*: For after my preferring her to my own safety, and serving her pleasure, this Stranger at his first admission into her Chamber, was so much regarded, that he immediately prevail'd with her to break her Oath to you; and to consent that *Chariclea* should be wedded to him, and not with you; she not being his Sister, but his Mistress. Has she

she promised him, Mother? She has, my Son, in my presence and hearing; and will accordingly celebrate their Nuptials in few days: but for you she designs another Match. *Achemenes* at this sighing deeply, and wringing his hands, said, I shall render the Marriage fatal to them all; only do you assist me, by delaying the Nuptials for a time: and if any enquiry be made after me, say that I remain sick in the Country. The Stranger calls his Sister his Spouse only to break off the Marriage with me: though if he should Embrace, Kiss her, or Sleep with her, I shall never believe but she is his Sister. This business belongs to my Care, and to the Gods, whose Honour is violated.

Thus spoke he, being at once incens'd with Jealousie, Love and Disappointment, (which things are sufficient to make a person troublesome, that were not barbarous) not weighing his Resolves by Reason, but taking the first heat, he mounted an *Armenian* Courser, that belong'd to the Deputy, and posted away to *Oroondates*, then mustering a great Army at *Thebes*, against the *Aethiopians*; collecting all manner of Strength for the Enterprize, and now ready to March.

THE
ÆTHIOPIAN
HISTORY.

The Eighth Book.

FOR when the King of *Æthiopia* had by Stratagem defeated *Oroondates*, and obtain'd the half of what they contended for, making himself Master of *Phila*; he at last reduc'd him to those shifts, that he was forc'd to retreat by stealth, and in disorder. The City *Phila* is situate on the *Nile*, a little above the Cataracts; and distant from *Siene* and *Elephantina* about twelve miles and a half. This City being formerly taken, and possess'd by *Egyptian* Out-laws, drew on a contest for the same between the *Ægyptians* and *Æthiops*. The *Æthiops* pretending the Borders

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of

of *Æthiopia* to stretch as far as the Cataracts; and the *Egyptians* lay claim to it, on account of their Out-laws inhabiting there. This City was successively in the power of the one or other, according as they could soonest attack it; but at this time it had a Garrison of *Egyptians* and *Persians*. The *Æthiopian* King, by Embassy, demanded *Phila* of *Oroondates*, and the Precious Mines of *Smaragdus*: Which being deny'd, he commanded his Legates to go a few days journey before him, saying, That he would follow after, when he had made preparations, but acquainted none whither he intended. When he suppos'd the Legates to be arriv'd at *Phila*, where they were to lull the Inhabitants into security, under pretence of coming to make a Peace with them, he himself came suddenly upon the City, and beat out the Guards, who were not able to hold out against the Number of the Enemy, and Engins, with which they batter'd the Walls with no damage at all to the Townsmen.

Achemenes finding *Oroondates* troubled of these accounts, gave him yet farther disturbance, by his sudden and uncommanded Arrival. Asking therefore if any thing were amiss with *Arface*, or his Family; he answer'd, That there was, but he would tell him in private. When the Company were dismiss'd, he unfolded all; How *Theagenes*, taken Prisoner by *Mitrane*s, and sent to him, to be again convey'd to

the King their Master, being a handsome Youth, and fit for Court Service, was rescu'd by the *Bessians*, who also had kill'd *Mitrane*s: He then proceeded to the affairs of *Thyamis*, and in the last place told the Love of *Arface* for *Theagenes*; his Residence in the Palace, and Honours conferr'd upon him; but that as yet perhaps there was nothing unlawful committed, the Youth being averse to her Desires. However, it was to be fear'd, that he would be won in time, unless he sent speedily to bring him to *Memphis*, and wholly cut off the Intrigue of *Arface*. That for this very reason he hasten'd and came secretly to him, out of respect; not being able to conceal his Injury from him.

As with this discourse he enflam'd *Oroondates* with Jealousie and Revenge, so on the other side he fill'd him with Love of *Chariclea*, of whom he next inform'd him; extolling her Beauty with Divine Praises; That never was her Equal seen, nor ever should be; That all his Concubines were nothing in comparison of her, not only those he left at *Memphis*, but also they that followed his Camp. Many more things he added, thinking, That though *Oroondates* should enjoy *Chariclea*, yet, after some time, he should, for this discovery, receive her for his Wife. Thus was the Deputy thrown at once into the Toils of Rage and Love. Wherefore without delay, calling *Bagoas*, one of his Eunuchs, to him, (of great authority and trust)

with fifty Horse to accompany him, he sent him to *Memphis*, to bring *Theagenes* and *Chariclea*, as soon as he could find them.

He also sent Letters: One to *Arface*, of these Contents.

Oroondates to *Arface*.

THeagenes and Chariclea, the two Captive Kindred and Royal Servants, you must send to me, to transmit them to the King; send them willingly, for otherwise they shall by force be taken away, for I give Credit to *Achemenes*.

To *Euphrates*, the Chief Eunuch at *Memphis*, he wrote thus :

OF your Negligence in my affairs at home you shall hereafter give an account; at present deliver the two Grecian Strangers to *Bagoas*, whether *Arface* be willing or not. Otherwise I have sent Orders that you be brought bound to me, and discharg'd from your Office.

Bagoas therefore, according to Command, went with the Letters signed with the Deputies own Seal, that at *Memphis* they might give him the better Credit, and more easily deliver the Strangers to him. *Oroondates* in the mean time set forward against *Ethiopia*, commanding *Achemenes* to follow him; who knew

(though

(though no mention was made thereof) that he was kept in Custody till the truth of what he had informed were known. These things passed at *Memphis*. In the mean time *Thyamis* (while *Achemenes* was upon his way to *Oroondates*) having in full power receiv'd the Office of High-Priesthood, an Office of first Rank in the City, and perform'd all Rites belonging to the Funeral of *Calasiris*, to the utmost terms of the constituted time, he then called to mind *Theagenes* and *Chariclea*: for now it was permitted to him, by the Pontifical Law, to converse with Strangers. Therefore, upon enquiry, finding that they were carry'd to the Deputies Palace, he forthwith demanded them of *Arface*, alledging that they belong'd to him upon many accounts; That his Father *Calasiris*, on his Death-bed, committed them to his care: Giving her thanks that she so courteously treated the Strangers, during his Confinement to the Temple: But however, that he was obliged to remand the Pledges left to his Trust. I wonder, reply'd *Arface*, that while you acknowledge my Humanity, you condemn me at the same time of Inhospitality, in supposing me not able or willing to provide for the Strangers. Not so, said *Thyamis*, I know they may live here in greater plenty than with me, provided they are so contented. But since they are of Noble Race, and have run through changes of Fortune, and still are wanderers, nothing can

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be so desirable to them as to recover their Kindred and Country. In which, that I might be assisting to them, my Father left me his charge, beside many other obligations of Friendship between us.

You do well, said *Arface*, to urge your Right, by which you will sooner prevail with me, than by force. Have you then dominion over them, said *Thyamis*? By what means? By right of War; reply'd she, which made them my Captives, and consequently my Slaves. When therefore *Thyamis* understood that she spake of *Mitrane*s; O *Arface*, said he, it is not now War but Peace; as that brings into bondage, this should set at liberty: Besides, War and Peace should be judg'd not by the Name, but Reason and Constitution. How can it be Creditable or Profitable to you to detain the Strangers?

Arface could no longer contain; but that happen'd to her which is usual for Lovers, while they think their sentiments conceal'd, they have Modesty; but when discover'd, they lose all sense of shame. She therefore suspecting that *Thyamis* perceiv'd her passion, made no account of his Priestly Dignity, but casting off the Modesty of her Sex, told him, That what he had done against *Mitrane*s should not pass unpunished; for the time should come when *Oroondates* would call his Murderers to account. For the present I will not dismiss my Vassals,

Vassals, though in little time they shall be sent to the King my Brother. Wherefore leave your idle reasonings of Right or Wrong, with them that have Authority, and depart willingly from our Palace, lest you be compell'd by force. *Thyamis* therefore went forth, calling the Gods to witness, and affirming that these things could come to no good issue; resolving to acquaint the City herewith, and call in their assistance. *Arface* retir'd to her Chamber, calling *Cybele* to her, to take counsel of what was to be done. She had now some suspicion of *Achemenes* his absence; and when she ask'd *Cybele* about it, she fram'd divers excuses, affirming any thing rather than own his departure to *Oroondates*. Yet she did not altogether impose upon her, the length of time creating mistrust. What shall we do, *Cybele*, said she? Or how shall we work our selves out from the streights that encompass us? My desire is not lessen'd but increas'd by denial. The Youth grows more obstinate and intractable than ever. He has hitherto fram'd delays, but now he flatly denies me. And that which more troubles me, is lest he should likewise apprehend what I suspect of *Achemenes*. For *Achemenes* much disturbs me, being gone to *Oroondates*, to perswade him of what he knows or conjectures; if I could but see *Oroondates*, one tender Word or Tear from me would overcome him. But I am afraid, lest before I enjoy *Theagenes*, or can see *Oroondates*, he should deter-

determine concerning me. Wherefore, *Cybele*, turn every Stone, try all your Art with the young man, since you see our affairs are brought to the last exigence: For you must imagine that when I despair for my self, I shall spare no other person. Therefore take advantage of your Sons endeavours, for I cannot conceive how you can be ignorant thereof. As for my Son, Madam, or my fidelity to you, you shall find that you censure falsely. Wherefore, since you so negligently pursue your Love, you must not lay the blame on others: For you exercise not the Authority of a Mistress with him, but the submission of a Slave. Which method perhaps was discreet at first, but since he is obstinate, you should make him feel your power, and constrain him, by Torments, to obey your pleasure. It is the manner of Youths to despise when they are Courted, but to submit on Compulsion: Wherefore, he will do that by Punishment, which he refus'd on Entreaties. You seem to speak rightly, said *Arface*, but how can I endure to see him chastiz'd. You are too tender, replied *Cybele*, as though he would not by light chastisement be made to embrace Pleasure; and for your part of the suffering, you will be rewarded with your outmost Wishes; but if you cannot bear the spectacle, deliver him to *Euphrates*, to be scourg'd as for some fault, which you may hear though not see; and if you find him change his mind, you may

may at pleasure put an end to his Chastisement.

Arface suffer'd her self to be perswaded; for Love, when despis'd, spares not the Object, but turns Kindness into Revenge. Calling therefore the Chief Eunuch to her, she gave him Orders accordingly. He being by Nature envious, and possess'd with inveteracy against *Theagenes*, for what he had seen and suspected, immediately threw him into Bonds, and afflicted him with Stripes and Hunger. The place was dark where he kept him, and though he knew the cause, he dissembled, often asking *Theagenes* the reason; who gave him no answer, wherefore he daily renew'd his Punishment, and more severely than *Arface* intended. Tormenting, and suffering none to come to him beside *Cybele*, who perpetually visited him, pretending to commiserate his condition, on account of their former acquaintance, but indeed to find if he were to be wrought upon by the Tortures. He shew'd himself more a Man, more resolute than ever, yielding his Body to punishment, triumphing in his Misfortune, that gave proof of his Love to *Chariclea*, and saying, That all was well with him if she did but know his Constancy; continually calling her his Light, his Life, and Soul. When *Cybele* perceiv'd this, (contrary to the will of *Arface*) she gave command to have his torments encreased. Neither thus did she hope for success, but last means were

were to be try'd when affairs were desperate; she expected that *Oroondates*, when he should hear of it, would take Revenge on *Achemenes*. She fear'd lest *Arface*, when her passion was discovered, would lay violent hands on her self, and that consequently it were impossible for her to escape; wherefore, if things came to the worst, she resolv'd to involve all together in the same fate.

Returning therefore to *Arface*, We lose our labour, Madam, said she, he is still more resolute and obstinate, having always *Chariclea* in his Mouth, and solacing his sufferings with her Name. Let us therefore cast forth our last Anchor, and remove this Obstacle to our Endeavours: If he shall once know that she is dead, he will of course admit your kindness, despairing of his former Love.

Arface catcht at what she said, being before enrag'd with Jealousie; you advise well, said she, I will take care to have her dispatch'd; But whom shall we get to perform this? For though the power be in your own hands, yet the *Persian* Laws forbid to put any to Death without the Judgment of the Magistrates. You must therefore contrive to lay some Crime to her Charge: Yet if you think fitting (for I would run any hazard for your sake) I will attempt her Life by Poyson. *Arface* approv'd hereof, and commanded her to do it. She therefore immediately went about it; and find-

ing *Chariclea* in Tears and Lamentations, nor only so, but contriving some means to dispatch her self, (for she now understood what *Theagenes* suffer'd, though *Cybele* had long kept her in Ignorance, framing divers excuses for his so long Absence) Fond Maid, said she, will you never give over afflicting your self without Reason? *Theagenes* is well, and shall come to you this Evening: My Lady was angry for some mistake that he committed in his Office, and caus'd him to be shut up, but this day he will be releas'd, which I also entreated of her; for to day she is to celebrate a certain Festival, after the manner of her Country. Rise therefore, compose your self, and now take some Repast with me. What reason have I to believe you, said *Chariclea*? For it has been your continual practice to deceive me. I swear by the Gods, answer'd *Cybele*, that this day all things shall be well with you, and you shall be freed from all your Cares: only do not before destroy your self having now fasted for so many days: Taste therefore of what is now set before you. *Chariclea* obey'd her, though not without suspicion; but partly assenting to her Oath, and partly for Joy of what was told her: For the mind easily believes what it earnestly desires. She therefore sat down to eat. While the Attendant fill'd the Wine, *Cybele* beckon'd to her first to give the Cup to *Chariclea* and after to her self. But the Old Lady, before she

had

had drank to the bottom, spilling the rest, began to storm, and looking sternly upon the Waiter, was immediately inflam'd, and seiz'd with Convulsions.

Chariclea was fill'd with hortour, and endeavour'd to lift her up; she likewise call'd the assistance of them that were present; for the mischief seem'd swifter than an Arrow, the Poyson being of so strong a Tincture, as to destroy the youngest and strongest Constitution; but in a feeble and old Body it dispers'd it self in a minute through all the Vitals. The Convulsions now remitting, she lay motionless, a blackness overspreading her Skin. Though, I suppose, her Rage, for being deceiv'd, gave no small help to the ferment. For even now, breathing her last, she did not intermit her frauds, but partly with signs, partly with broken words, perswaded them that *Chariclea* had Poyson'd her. At the same minute that she gave up the Ghost, *Chariclea* was brought bound to *Arface*. She therefore demanding whether she had procur'd the Poyson, and affirming that if she deny'd, Tortures should force her into Confession, *Chariclea* became an unwonted spectacle to the Beholders. For without any meanness of Spirit, or concern in her Face, she enter'd smiling into her Presence, partly out of Conscience of her Innocence, and partly for Joy that she should not survive *Theagenes*, if he were dead; and also because the

Death

Death which she design'd to perpetrate on her self, was now to be perform'd by other hands. O Princess, said she, if my *Theagenes* live, I am guiltless of this Action; but if he be dead, there is no need of calling Council, or inflicting Tortures, you may spare your self that trouble: You have me here who destroy'd the person that bred you up, kill me therefore without delay. You can do nothing more grateful to *Theagenes*, who has resisted your impious solicitations.

Arface was enrag'd hereat, and commanded her to be struck: Carry, said she, this Victim, bound as she is, to let her Lover see how gloriously she returns his Constancy; command *Euphrates* to load her all over with Chains, and leave them together, till the *Persian* Magistracy shall be assembled to morrow for her Condemnation. By this time the Maid that serv'd the Wine was brought in: She was an *Ionian* Slave, and the same that by *Arface* was appointed to wait on *Chariclea*. Whether therefore she was mov'd with kindness to her, or by Divine Impulsion, she sigh'd and wept most bitterly. O wretched Creature, said she, and void of all Crime! The standers-by being in wonder hereat, and urging her to speak plainly, she confessed that she her self gave the Poyson to *Cybele*, having receiv'd it first from her, to administer it to *Chariclea*: That, whether it was through concern at so unwonted a

Practice,

Practice, or whether mistaking the Signs of *Cybele*, ordering to minister first to *Chariclea*, she changed the Cups, and gave the Poyson to the Old Lady. She was therefore led to *Arface*, as thinking she should please her in clearing *Chariclea*. But when she had given her this account, *Arface* commanded her also to be taken into Custody, as an Accomplice in the fact, and to be kept for the next days Session. She also summon'd the *Persian* Magistrates, by Messengers, to be ready. When therefore they were sat, early in the morning, *Arface* gave in her Accusation, telling all that had past, condoling also with Tears, the loss of the person that bred her, who was dearer to her than her life; appealing to the Judges with how much courtesie she had treated the stranger, who in return had done her such Injury. *Chariclea* answer'd nothing to the Charge, but confest the Crime, affirming that she gave the Poyson, adding also that she would likewise have taken off *Arface*, had she not been prevented. For having told her resolutions over-night to *Theagenes*, and conferr'd with him, she resolv'd to undergo any manner of Death, to depart from a life so full of trouble, of implacable Fortune, and endless Wanderings; she there bid him her last farewell. The Bracelet and Jewels, with the rest that were expos'd with her, which she always secretly preserv'd, she now placed next to her Body, carrying, as it were, with her the Rites of her Funeral. She

She therefore own'd every Crime that was alledg'd, and more than were charg'd. For which reason the Judges hardly forbore from inflicting the outmost Tortures, after the *Persian* manner; yet moved with her Youth and Beauty, they only sentenc'd her to die by Fire. She was therefore seiz'd by the Guards, and hurry'd forth beyond the Walls, the Beadle continually crying out, That it was for Poyson that she suffer'd; a vast multitude from the City following them. Some of them had seen her led to Tryal, others, by reason of the rumour spread all over the City, came to have a view of her. *Arface* was also present, and sat a Spectator on the Wall: For it would have troubled her not to have beheld *Chariclea* suffer. When therefore the Officers had raised a great Pile, and set Fire thereunto, *Chariclea* begg'd respite from those that led her, saying, That she would of her own accord ascend the Pile. O Sun and Earth (she cryed out) O powers above, and you that below take Vengeance on wicked Souls, you are witnesses that I am Innocent of all that is laid to my Charge. But that I my self willingly submit to Death, for the intolerable troubles which I sustain. Receive me therefore with favour. However, take vengeance of this *Arface*, for whose crimes I suffer; she is an Adulteress, and does this to deprive me of my Husband. When she had thus spoken, the people shouted, some saying, That she should be reserv'd

for another Tryal, others endeavouring to rescue her ; in the mean time she ascended the Pile, where for a long while she stood unhurt, the Fire rather circling about, than approaching her, serving only to make her Beauty more conspicuous, and adorning the Pile, as it were a Nuptial Bed. She passed from one part to another, admiring at what happen'd, and tempting Death, but in vain, for the flame still turn'd off from her. The Officers, in the mean time, omitted nothing on their part ; *Arface* also beckning to them from the Wall to do their duty ; wherefore they heap'd on more combustible matter. Neither could they thus prevail. The Citizens were troubled, thinking there was some Divine Assistance, and cry'd out, That she was innocent. Several approaching to the Pile took off the Torturers, *Thyamis* beginning, and encouraging the people thereunto, (for the clamour had now brought him abroad.) Being therefore desirous to deliver *Chariclea*, they durst not themselves approach the Fire, but call'd to her to come out ; for that there could be no danger for her to leave the Fire, who had continu'd therein without hurt. She hearing this, and judging herself to be preserv'd by Divine Providence, would not be Ingrateful, and refuse their favour : She therefore leapt down from the Pile. As the Multitude for Joy and Amazement shouted out, *Arface*, not able to bear it, ran down from the Walls through a little Gate,
and

and with a strong Guard of *Persians* laid hands on *Chariclea*. Then looking sternly upon the People, Are you not asham'd, said she, to rescue from punishment a Woman that is a Witch and Poysoner by her own Confession ? While you give her aid, you do violence to the *Persian* Laws ; to the Judges, Deputy, and King himself. You are mistaken, in imputing her delivery to the Gods : Will you not come to your senses, and find that this is the effect of her Witchcraft, in which she has such command, as even to restrain the power of Fire. Assemble therefore to morrow in Common Council, and you shall not only hear her Confession, but also those of her Accomplices, whom I have in Custody.

Herewithal she led her away, herself going next to her, and commanding the Guards to keep off the Crowd. But the People were enrag'd, part of them had thoughts of resistance, part of them having still some suspicion of her Witchcraft, and the rest fearing the Power of *Arface*. *Chariclea* therefore is once more deliver'd to *Euphrates*, and loaded with more Irons ; reserved for a second Sentence and Execution : But still blessing her fortune, in seeing *Theagenes*, and conferring with him about what had passed. For *Arface* had so order'd it, out of Malice, that the young pair might behold each others misery, and be mutually afflicted with each others sufferings : For she knew that the

torment of the person belov'd, more affected the Lover than the party that suffer'd. But it was by them esteem'd as an Advantage, to see each others Constancy. It was some relief to converse together, and comfort one another with the consideration, that what they endur'd was upon the account of Truth and Vertue.

After they had till midnight discours'd, in such a manner as was proper for Lovers that were never more to talk together; they at last talk'd of the Miracle that happen'd about the Fire. *Theagenes* imputed it to the kindness of the Gods, who shew'd their Indignation against the unjust Decree of *Arface*; but *Chariclea* was doubtful. That Accident, said she, seems to have come by Divine Providence, but to be reserv'd only for greater Misfortunes, cannot proceed from the Gods, unless they have secretly decreed to give relief at the greatest Extremity.

Theagenes advis'd her to think more honourably of the Divine Powers: Be propitious to us, O ye Deities, said he! Was it a Dream or Reality, which now comes into my mind? it happen'd the last night but one; I know not how I came to forget it, but it now returns to my Memory. The Dream was a Verse which *Calasiris* seem'd to expound. The words were these:

Thee

*Thee from the Flame Pantarbe's Pow'r shall guard
Strange Force! but nothing to the Gods is hard.*

Theagenes now seem'd inspir'd, and leap'd forth as far as his Chains would permit, crying, Be merciful to us, ye Gods. For I further remember another Oracle deliver'd to me by a like Prophet (whether it were *Calasiris*, or some God in his form) containing these Words:

*You with the Nymph shall Æthiop reach, and be
To morrow from Arface's Bondage free.*

That which concerns me herein, I understand; for those Mansions of the Dead underground, seem proper to the Land of *Æthiopia*: By the Maid, I suppose, *Proserpine* is meant, with whom I shall inhabit; and my freedom from Chains, my departure from this Body. But what can the Rhime contain concerning you, which consists of Contradictions? for whereas *Pantarbe* signifies *fearing all things*, yet it commands not to fear the Flame. Then, said *Chariclea*, continuance of calamities, my *Theagenes*, makes persons hope the worst in all things; for people usually accommodate their Minds to their Fortune: But I have better hopes of this Prophecy than you. What if I am the Nymph with whom you are to arrive into *Æthiopia*, after you have escaped from

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the Bonds of *Arface* ? But how that shall be, is neither manifest nor credible to us, but to the Gods it may be possible : Let them take care of that who gave the Prophecy. That part which related to me you have already seen accomplished in my wonderful preservation. And though at that time I knew not that I carry'd my safeguard about me, yet I now understand that I did. Those precious things that were expos'd with me in my Infancy, I have always accustom'd to carry conceal'd about me, to supply our necessities when brought to the last difficulty ; but if Death should overtake me, to answer the Charge of my Funeral. Amongst these, *Theagenes*, there are Bracelets of great value, with *Indian* and *Aethiopian* Stones, with a certain Ring given by my Father to my Mother, in which is the Stone call'd *Pantarbe*, set in a Square, with Sacred Letters about it. It seems to have some Divine Virtue in it, by which it repell'd the power of the Flames, preserving those that carry it, from any hurt. I conjecture, and know so much, by what was suggested by the Divine *Calasiris*, who told me, That the same was expressed in the Writings that were found with me. This seems probable, said *Theagenes*, by the Deliverance that you have had ; but what *Pantarbe* shall defend us from to morrows danger ? For though it should still defend from the Fire ; it cannot give Immortality ; and *Arface's* Malice will contrive

trive some more violent means to destroy us. And would to Heaven that the same sort of Death, and in the same hour, would dispatch us both ! I should think this Death but a Release from all our sufferings. Take heart, said *Chariclea*, we have another *Pantarbe* promis'd in the Oracle.

While they were employ'd in these Considerations, each affirming, That the others misery more afflicted them than their own : obliging themselves, by mutual Oaths, to preserve their Loves and Vertue to Death. It being now in the very dead of night, *Bagoas*, with his fifty Horse, arriv'd at *Memphis*. When they had waken'd the Sentinels, and had given account of themselves, they were immediately receiv'd into the Deputies Palace. *Bagoas* left his Company without, to guard the House, to be ready for his Defence, if any Resistance were made. He himself, in the mean time, went a private way, easily forcing the Doors, and commanding Silence, to the place where *Euphrates* was, the Moon not being yet quite set ; finding him therefore in Bed, he awaken'd him, who in disorder cry'd out, Who are you ? It is I, said *Bagoas*, command a light to be brought in. He therefore order'd the Boy that waited on him, to bring in a Taper, so as to disturb none of the rest. When this was done, and the Boy departed, What Mischief, said *Euphrates*, has occasion'd this untimely and unexpected Arrival ?

val ? There needs not many words, said *Bagoas*, read these Letters, but before take notice of the Seal, and know that *Oroondates* sent them ; and that it is as much as your Life is worth, not to perform what they import.

When *Euphrates* had run over the Letters ; As for *Arface*, said he, she will be sorry, having yesterday fallen into a Fever, which still continues so violent, that there is small hope of her Life. But for my part, I would not deliver these Letters to her, though she herself ask'd for them ; for I know she would destroy both her self and us, before she would send away the young Pair. Know however, that you are come in good time to take them away, and must therein use your utmost endeavour. Take compassion on them, they having suffer'd a hundred Tortures, unwillingly inflicted by me, but enjoyn'd by *Arface*. They seem however of Noble Birth, and for the Experience that I have had of them, of Vertuous Conversation. Having said this, he brought him to the Prison, where *Bagoas* no sooner beheld them, though wasted with Watchings and Torture, yet he was astonished at their Stature and Beauty. But they supposing that *Bagoas* was come at that silent time of the Night, to lead them to a Clandestine Execution, were a little troubled. But soon recovering a chearful countenance, they made it appear how little they were concern'd. *Euphrates* now coming up, and knocking out the

the Wooden Peg with which their Irons were joyned, Take your Sacrifice, *Arface*, he cry'd out : She thinks in night and darkness to conceal her horrid Crime, but the Eye of Justice is sharp in discovering and bringing to Light the Deeds of Darkness. Do you execute what you are commanded, and whether Fire, Sword, or Water is determin'd against us, let us only have the same Death. *Chariclea* desired the same. The Eunuchs weeping, led them forth in their Chains. When they were come out of the Deputies house, *Euphrates* staid there. But *Bagoas*, with his fifty Horse, having taken off their Bonds, and left only what might secure, but not burden them ; mounting them on several Horses, and putting them in the middle of the Guards, made towards *Thebes* as fast as he could. When they had travell'd all the rest of the night, and till nine the next morning, without any stop, the Sun then growing hot, they could proceed no farther, being spent also for want of Sleep, *Chariclea* especially ; they determin'd therefore to take up somewhere to rest themselves, and refresh their Horses. There was a certain Valley at the foot of a Promontory of the *Nile*, almost surrounded with the Water, which made an Eddy : There was much Grass and Herbage on the place, as being always well Water'd, every where shaded with Sycamore Trees, and such others as grow on the Banks of the *Nile* : There *Bagoas*, with his Company, took up, using

using the Trees for a Tent, he sat down with the rest to feed, compelling also *Theagenes* and *Chariclea* to do the same. They thought it needless for persons that were presently to die; but he perswaded them there was no such thing intended; That they carry'd them not to Death, but to *Oroondates*. But now the Heat of the day decreasing, the Sun being no longer over their Heads, but fallen Westward, and beating on their sides, while *Bagoas* was going to take Horse again, a certain Horse-man in a sweat, and out of breath with hard Riding, came up, and took him aside to speak with him: He fixing his Eyes upon the ground, as it were, full of thought concerning what had been told him: Take Comfort, Strangers, said he, your Enemy *Arface* is dead by her own hand, understanding that you were taken away, preventing a necessary, by a voluntary Fate: For she would never have escaped punishment from *Oroondates*, or the King; and if she had not been put to Death, at least must have led the remainder of her Life in Disgrace. *Euphrates* sends me this Intelligence. Wherefore be of good Hope, for I am well assur'd that you have done no body wrong, and she that injur'd you is Dead. Thus spake *Bagoas* in imperfect *Greek*; adding also, That he himself was glad, having suffer'd under the Tyranny of *Arface*: Wherefore he the more encourag'd his Prisoners: For he hop'd that *Oroondates* would be pleas'd with his service, if he carry'd

carry'd them safe to him; the Youth being likely to grace his Retinue, and the Virgin, of matchless Beauty, would probably be made his Wife, since *Arface* was dead. *Theagenes* and *Chariclea* rejoiced at the News, highly praising the Justice of the Gods; nor did they think they could afterwards be much distress'd, whatsoever Fortune should befall them, since their most inveterate Enemy was gone. When now the Evening drew on, with a cool breeze, inviting them to set forward, they mounted again, and rode all that night and part of the next morning, if possible, to overtake *Oroondates*, before he went from *Thebes*. But they met with a Souldier from the Army, who told them *Oroondates* was gone from thence, having sent him to draw out all the Garrisons, and hasten with them to *Syene*, all things being in disorder, and fearing lest the City should be taken. For the Deputy coming too late, the *Aethiopians* had marched their Army thither with such speed, that prevented the news of their approach: *Bagoas* therefore turn'd off from his intended Journey, and took the next Road to *Syene*. But approaching to the Town, they happen'd upon a Party of *Aethiopians*, who were sent as Spies to secure the Passes for the Army.

But by reason of the night, and their unacquaintance with the Country, (for they were order'd to plant an Ambuscade in every place which they found convenient) they posted them-

themselves amongst certain Bushes by the River side, partly for safeguard, and partly for concealment from their Enemies: And here they stood upon their Watch. Therefore at break of day, when they perceiv'd *Bagoas*, with his Horse-men to pass by them, and were assured there were no more to follow, they issued from their Covert, with loud shouts. *Bagoas* therefore, and his company, surprized with the noise, knowing them, by their colour, to be *Aethiopians*, and seeing their number too great to be encountred, (for there were in all a thousand sent out for Scouts) he fled, without once looking them in the face; yet not so fast at first as he could have done, but so as to preserve his Order. The others pursu'd, sending out two hundred of their *Troglodytae*.

The *Troglodytae* are a people of *Aethiop* addicted to Pastures, and Borderers on *Arabia*, who have wonderful swiftness both by Nature and Exercise from their Childhood. They are not us'd to heavy Arms, they therefore use Slings in fight to wound the Enemy at distance, and trust to their heels when they find themselves over-power'd. They know 'tis impossible for the Enemy to overtake them, till they can hide themselves in Rocks and Caves. These therefore pursued on foot, discharging their Slings, but not being able to stand against the Horse, return'd to their own Party. But by fresh numbers issuing out upon them, the *Persians* are scatter'd,

ter'd, *Bagoas* himself thrown from his Horse, and taken. *Theagenes* and *Chariclea* partly thinking it unworthy not to assist *Bagoas*, (who had us'd Civility to them, and to whom they were likely to have been farther obliged) leapt down to succour him, but to no purpose, not being Arm'd. This is my Dream, said *Theagenes* to *Chariclea*, and these the *Aethiops*, into whose Country I was to be carry'd. I therefore hold it better to submit our selves to them, rather than experience a doubtful fortune with *Oroondates*. *Chariclea* understood the rest, the Accident now leading her, as it were, by the Hand, judging them rather to be Friends than Enemies. Yet she told not her sentiments to *Theagenes*, only said that she was contented to do so. When therefore the *Aethiopians* came up, and knew *Bagoas*, by his Face, to be an Eunuch, and the Persons that were unarm'd, of most beautiful frame, they asked them, Who they were, both by an *Aegyptian* and *Persian*, as not doubting but that they understood the one or other Language. Wherefore *Theagenes*, who had *Aegyptian* enough to answer short Questions, told them, They were chief Servants to the *Persian* Deputy, but themselves *Grecians*, taken Prisoners by the *Persians*, but now, they hoped with better fortune, put into the hands of *Aethiopians*. They therefore resolv'd to spare them, and carry them Captive to their King, as the first Booty of the War, and the most eminent

ment Ornaments of the *Persian* Court. For the Eunuchs are the Eyes and Ears of the *Persian* Court, as having neither Children nor Kindred, on whom to place their Affection, and are therefore wholly devoted to the Interest of their Master, on whom they depend. But for the young Pair, they reckon'd that they would be no small Grace to their Kings Palace. They therefore set them all upon Horses, *Bagoas* being disabled, by his Wound, from walking, *Theagenes* and *Chariclea* weary'd with their Chains.

This seem'd the beginning of an Interlude, in which the persons that were now in expectation of sudden Death, were no longer Captives, and those that had them in Custody, themselves made Prisoners.

THE

THE
ÆTHIOPIAN
HISTORY.

The Ninth Book.

S*Yene* was now almost surrounded in Siege, as it were in a Net, by the *Æthiopian* numbers. For *Oroondates* hearing of the Enemies approach, left *Cataracta*, and went with his Forces to *Syene*, which he enter'd, shutting up the Gates, and planting Slings and Engines on the Walls, conjecturing that which afterwards happen'd. While therefore the *Æthiopian* King, at some distance, was inform'd by his Spies that *Oroondates* was making to the Town, he hasten'd his March to prevent him, but however came too late. He then planted his Army round the City, and so without

out any Engagement, fat as it had been in a Theatre. He brought with him six hundred thousand men, and Cattel, with which he cover'd all the ground about *Syene*. The Spies finding him there, brought their Captives before him. He was not only delighted with their Beauty, but with the good Omen of having Prisoners in Chains set before him. Behold ! said he, the Gods at our first Arrival send us Slaves in Bonds. These persons therefore being the first fruits of our War, shall be kept in Custody till our return, then to be offer'd to our Gods in our Triumphal Sacrifices, according to the Ancient Laws of our Country. Having therefore rewarded the Spies, he gave the Prisoners into the close custody of persons that could speak their Language ; giving them great Charge to treat them with Respect and Care ; to supply them with the best Provision, and above all, to preserve them from all Contamination, because they were reserved for Victims : Lastly, That their Bonds of Iron should be taken off, and Fetters of Gold put upon them : For Gold amongst the *Æthiopians* is made use of for all things that Iron is amongst other Nations.

This was done as he commanded. When therefore the former were taken off, and the Golden Chains put on, *Theagenes* smiling, said, What means this splendid Change ? Fortune flatters us, in rendring us rich by our Captivity,

since

since we are only Captives of greater Price. *Chariclea* also smiled, and desired him to conceive better hopes of what the Gods fore-told. *Hydaspes* now attacking the City, and thinking to carry it at first onset, found himself deceived ; the Besieged so manfully resisting his Forces, and beating them off ; adding also Scoffs and Contumelies. He was therefore enraged that they so much as offer'd to resist, and did not surrender themselves on the first Attack : He resolved to lose no time, or make such a Siege, whereby some might be taken, and some escape ; but at once to overthrow the whole City by an inevitable Destruction.

He thus order'd the Work : He made a Ditch about the Ground that lay next to the Walls, (yet at such distance that the Slings and Arrows from the Town could not reach it) appointing ten Men to every ten Yards, to be dug of a sufficient breadth and depth ; some therefore broke the Earth, while others receiv'd the Mold, which they piled up on that side of the Trench that was next his Camp, which serv'd as a Counter-Fortress to the Town : None from thence offer'd to molest the Work ; not daring to sally forth against such Numbers ; and their Slings not throwing so far, as the distant space reach'd between the two Walls. Having presently finish'd this affair, by multitude of hands, he began another Project. When this Round Ditch was compleated, he left part of it with-

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out casting up a Bank, and from thence made another Trench, that turned off to the River *Nile*, (which Trench he banked up on both sides) when therefore he had joined the fore-said Banks to those of the River, breaking down the Fence, as it were, by opening a Sluce, he let the Stream into his Trench, which by the descent from the River to that lower Channel, made such a dreadful noise, that it was heard at a vast distance. When the Citizens heard and saw into what distress they were brought by this Inundation, which presently over-ran the Plain between the Walls, and the Enemy, preventing their Escape, and that it was equally dangerous to tarry, they set themselves to do all that was possible for persons in such exigence. In the first place, as the Wood-work of their Gates began to give way, they stopt up the Chinks with Straw and Pitch, setting props and weights against them; they also ran up Buttresses to support their Wall. One brought Earth, another Stones, a third Straw, and whatever they could get together; no Hands were unemploy'd, Women, Children, and Old Age set themselves to the work: for so general and pressing a Calamity excused none. But to the more Youthful, Orders were given to make a subterranean Passage to the Enemies Bulwark.

The Work was performed after this manner. They first sunk a Pit, five yards deep perpendicular, then by the help of Torches, they dug
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strait before them, a passage to the Enemies Banks; those that were behind still in order receiving the Earth from them that were before; which was convey'd into the City-Garden, and there laid on a heap. This they did, with design that when the Water should fall into this Cavern, it should force it self a passage out another way. But they were prevented, for the *Nile* fell so plentifully into the Upper Channel, that the space between the two Walls was now a standing Lake, so that *Syene*, an inland Town, was now turn'd into an Island, quite surrounded with Water. The Wall sustain'd the weight thereof for one whole day, but when it was swelled higher, and also had sunk underneath the foundation, the ground being soft and spongy, it then in several places began to yield, and threaten a Deluge on the City.

The next Evening, a Part that was between two Towers, fell down; yet not so as to lye below the Flood, but so as presently to threaten an Inundation: Upon which a great Cry was set up amongst the Inhabitants, that reach'd to the Enemies Camp; and with hands lift up towards Heaven, beseech'd the assistance of the Gods. They besought *Oroondates* to send Messengers to beg Peace with *Hydaspes*. He was forced to submit, but being shut in with the Waters, no Messengers could pass: He therefore fasten'd Petitionary Letters to Stones, which he threw from Slings, but to no pur-
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pose,

pose, for the distance prov'd too great to permit their coming home; he then try'd by way of Arrows, while the Archers and Slingers vved with each other, but still in vain: In the last place, they stretch'd forth their hands towards the Enemies Bulwark in suppliant manner, to signify what they intended by their shootings; and sometimes put them behind their Backs, to shew that they were willing to receive their Chairs. *Hydaspes* understood their Signals, and was inclin'd to Acceptance: For the submission of an Enemy commands Clemency from generous Minds. But he first thought fit to make trial of what they meant, in order whereunto he selected ten Boats, which fell down to his Bank-side, from the breach of the *Nile*; into these he put Archers and armed men, with Commands, as he thought fit, and sent them over to the *Persians*. They therefore told them, That if they had any Hope or Confidence left, they should prepare for Fight. It was a new Spectacle on an inland Soil, to see Boats rowing from Wall to Wall, over cultivated Grounds. It was yet a greater wonder to see a Naval Army storming a Town, and Land Souldiers contending with them. They therefore that were in the Town, seeing Ships, with Armed Men, approaching that part of their Wall which was broken down, were seiz'd with terrour, (as people in great distress and extremity are always suspicious) They hurl'd Stones from the Walls, and

and shot Arrows into the Boats, that came for their preservation. Thus Men that despair of Life, yet reckon it as an advantage, for a while to delay their Fate. Yet they so order'd their business, as not to wound, but only to keep them off. The *Aethiopians* likewise discharg'd their Arrows, not knowing the intentions of the *Persians*; by which means several of the wounded fell down headlong from the Wall into the Water. The War therefore grew hot, till a certain Illustrious Person of *Syene* coming between, intercepted those that were on the Wall, by speaking on this manner: O frantick Men, said he, and grown stupid with Calamity, do we repel those persons whose Aid we so lately begg'd, and make War with them at the instant of their coming to relieve us, beyond our expectation? If they come with a friendly mind, declaring matter of Peace, they are our Preservers; if with hostile intentions, you will easily vanquish them, though they were arrived to the very Wall. But to what purpose (if we regard our safety) should we destroy these, when we are environ'd with such a Sea, and vast numbers behind? Why do we not therefore receive them, and know for what purpose they are sent? His Judgment was approved by all, the Deputy himself applauding it; they then separated themselves, and ceased from any further Action.

When the passage for the Ship-men was clear, and the Townsmen, by White Flags, signifying that they should have free Landing; the *Aethiopians* went nearer, and from their Vessels, as it were so many Pulpits in a Theatre, they spoke in this manner; O *Persians*, and Inhabitants of *Syene*, know that *Hydaspes*, King of the Eastern and Western *Aethiopia*, and at present also yours; as he knows how to Conquer, he likewise understands how to shew Mercy: That is the part of Courage, but this of Humanity. The one he accounts the Vertue of a Souldier, the other peculiar only to himself. Whereas therefore he has your Lives in his power, either to give, or take them away; but since you are suppliant, he offers you deliverance, without the ruine of War. Moreover, he does not impose the terms of freedom upon you, but leaves you your selves to choose them: For he governs not the Fortunes of Men by Tyranny, but Clemency. To this Message the *Syeneans* answer'd, That they would deliver Themselves, Wives and Children, into his Power, to deal with them as he pleas'd: That they would likewise deliver the City into his hands, if they surviv'd, which in that extremity was uncertain, unless their Destruction was prevented by *Hydaspes*. *Oroondates* offer'd to surrender *Phila* and the *Smaragdan* Mines, which were the occasion of the War, but desired that he would exact no more from him, nor require him

him to resign up himself or his Souldiers. But if *Hydaspes* were pleas'd indeed to exercise Humanity, That he would suffer those that made no resistance to depart to *Elephantina*; for that it were the same thing for him to die now, as to be afterwards put to death, by his King, for giving up his Army: Nay, it would be much worse, since the present would be only a single, and usual sort of Death, but the other with the severest kind of Torments.

When the Legates heard this, they turn'd their Prows, and related all to *Hydaspes*. He smiling, and much reproving the folly of *Oroondates*, to insist upon Terms, who yet depended on another persons pleasure, whether he should live or die: Yet, said he, it is not just, for the offence of one man, to suffer so populous a City to be destroy'd. Wherefore he permitted those that were with *Oroondates* to depart, though they scarce forbore from Resistance. He therefore ordered some of his own Men to dam up the breach in the Bank of *Nile*, and to others to break down part of what he rais'd. That by means of the Inlet of *Nile* being stopped, and passage made for the Water that was taken in, to go away, *Syene* might be the sooner made dry. They therefore setting close to the work, finish'd it by the next day.

Nor did they that were within the Town spare their pains, not despairing of preservation, though beyond hope. They therefore made

Suffs under ground, to receive and carry off the Water. Others brought props to the Walls, which they easily did, heaping the Stones which from the ruins fell into the Town. But after they thought themselves safe enough on this account, yet they were not without Apprehension; in the middle of the night, a certain part of the Bulwark, which the *Æthiopians* in the Evening had begun to dig down, (whether it were that that part was more loosely heaped up, so as to let Water sink into the Foundation, or whether it broke the sides, being almost dug through, when the Work-men were gone, or whether it happen'd by Divine Will) beyond all expectation, it fell down, with so great a noise, that both Armies were astonished, both *Æthiopian* and *Syeneans* concluding the Town-walls to be tumbled down at once: But these being secure, continu'd in their Tents, remaining satisfy'd to know what it should be, when day-light was return'd. But the Citizens ran every where to their Walls, and as every one saw his own part entire, concluded the ruine was on some other side; till the breaking day dispell'd their fears, when they saw where the Breach was, and that the Waters were passed away. But now the *Æthiopians* diverted the Flood, making Cataracts, which they propt with Timber, lining them also with Mud and Straw, which the multitude of hands easily brought together. Thus the Waters passed

fed away entirely, yet was there no passage to each other, for the depth of Mud which remain'd, which, though it seem'd dry and crust-ed above, yet it continued moist at bottom, so that neither Men nor Horse could pass, without being foundred therein.

Thus the time passed for two or three days; The Townsmen, by setting open their Gates, and the *Æthiopians*, by laying down their Arms, mutually declaring Peace. This Truce was more remarkable, because it was without Conference of the Parties, and neither of them set any Watch. They that were in Town gave themselves to Pastimes, for it happen'd then to be the Festival of *Nile*, which is accounted the greatest of any among the *Ægyptians*; which is celebrated at the entrance of the Summer Solstice, when the River first begins to swell; and for that reason this Solemnity is held by them in greatest Honour. The *Ægyptians* suppose *Nilus* to be a God, and the most Supream, his Stream vying with the Cœlestial River, because it waters their Fields without Rain, or Assistance from Heaven; it self supplying the want of showers with its yearly overflow. These are Vulgar Traditions. But a likelier reason of giving him this Divine Honour, is their reckoning the Copulation of hot and moist, the cause not of generation, but preservation of Man; and that the *Nile* supplies the Moist, and their Earth the Dry. Yet these are also

also Vulgar Conceptions: But the most skilful in Mysteries, say that *Isis* signifies the Earth, and *Osyris* the *Nile*, changing the names for the things. That therefore the Goddess burns with Desire of him, and always rejoyces at his return; and he being retired, laments again, as struck with blasting Lightning. This fiction their Divines have framed, as I suppose, because they would not have their Mysteries pryed into by profane persons.

Let this suffice for the present; for out of Reverence we also forbear to mention their deeper Mysteries. We will therefore return to the Transactions of *Syene*. This Festival Day being risen, the Natives apply'd themselves to the killing of Sacrifices; though their Bodies were over-labour'd with their Distresses, yet their Minds were never the less active for the service of their God. But *Oroondates* watching his opportunity, in the dead of the Night, when the Townsmen, after their Banquets, were bury'd in Sleep, by stealth led out his Army, having an hour before given the charge of that Gate, through which he meant to pass, to *Persian* Centries. Command was given to the Officers to leave all their Horses behind them, that they might be no incumbrance, nor by their Noise discover what was done; but every man to take his Armour, and a Board or Plank along with them.

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After they were thus assembled at the Gate, they cast down the Planks which each had brought, placing them along in such Order that the one touched the other, the last still handing them to those that went before; by which means, as with a Bridge, they passed safely over the Slime. Coming to dry ground, (the *Aethiopians* suspecting no such thing, nor keeping any Watch) they marched with all possible speed by them, towards *Elephantina*. And without any obstacle, were received into the Town, by reason of two *Persians*, that (as it was agreed between them) sat upon the Walls, to expect their coming at that time of the night, who accordingly set open the Gates for their Entrance. At the break of Day, the people of *Syene* perceiv'd the *Persians* were fled, every one missing him that lodged in his House: They were further inform'd by conferring together, and lastly, by the Bridge of Boards, which they found laid over the Ooze. Once more therefore they were seized with Terror and Consternation, that they shewed so little Faith to *Hydaspes*, after having so much experienced his Clemency, in permitting the *Persians* to escape. They therefore resolved with one Voice, to go out of the City, and surrender themselves to the *Aethiopians*, with Oaths of their Ignorance, if possibly they might obtain Mercy. Being therefore all gather'd together, of both Sex, and all Ages, with Boughs in their hands,

hands, and lighted Tapers, to shew their submission, bearing the Images of their Gods before them. When they had passed the Bridge, they fell on their knees, at distance, before the *Æthiopians*, and, as it were, at a Signal given, set up a general and lamentable Cry, deprecating Punishment by their humble Posture. Lastly, to move the greater Compassion, they set down their Children before them, permitting them to go which way they would, mollifying the Rage of the *Æthiopians*, by that Age, free from all suspicion of Deceit. The Infants therefore, with Consternation, through Ignorance of what was done, and frightened with the foresaid Lamentation, ran away from their Parents, towards the *Æthiopians*; others, not of growth to follow, fell on their faces, and lay crying on the Ground; Fortune even in them, shewing the posture of Suppliants, begging Mercy.

Hydaspes seeing this, and supposing that they came only in a more humble and earnest manner to supplicate, sent Messengers to know the meaning; and why they came without the *Persians*? They inform'd him of all, the flight of the *Persians*, their Innocence, the Festival, and how, after the Banquet, being possess'd with Sleep, the *Persians* escaped; whom yet they could not have hinder'd, had they known thereof. *Hydaspes* believing what was told to him, suspecting what afterwards happen'd, the Treachery of *Oroondates*, calling only their Priests

to

to him, with the Gods, which they brought for the greater solemnity, conjur'd them thereby to tell if they knew any thing of the *Persians* Designs; Whither they were gone, or in what they placed their greatest Trust? They answer'd, They knew not for certain, but conjectur'd that they were gone to *Elephantina*, where the greatest Party of their Army were gather'd together: *Oroondates* putting his greatest Trust in his Bard Horse.

When they had thus supplicated, *Hydaspes* did not think fit to enter the City, but sent two Companies to search if there were any Treachery in the business, and if they found none, to continue there as a Garrison. Having therefore dismissed the Townsmen with gracious Promises, he drew forth his Army in Battel array, to receive the *Persians*, if they came out against him; and if not, to set upon them. Nor had he put them into a readiness before he was inform'd that the *Persians* were on their way towards him. *Oroondates* having drawn the greatest part of his Forces to *Elephantina*, was forced himself with a few to take into *Syene*, as we have already shewn, where he receiv'd Mercy of *Hydaspes*; yet was he so full of guile, as to withdraw to his foresaid Army, placing all his hopes in Celerity, and thinking to come upon *Hydaspes* unprovided.

When the two Armies were now in sight of each other, the *Persian* Pride was shewn, dazzling the

the whole Field with Golden and Silver Arms, for the Sun then rising full upon the *Persians*, reflected from them, like Lightning, to a great distance. The *Medes* and *Persians* made up the Right Wing, their Armed Men going before, and the Archers bringing up the Rear, that being eas'd from the Incumbrance of Armour, they might more dextrously shoot their Arrows, protected by the Armed Body. He placed his *Egyptian* and *African* Companies on the Left Wing, adding also Archers and Slingers, whom he commanded to make Excursions, and gall the Enemies Flank. He himself came with the Main Body, splendidly seated on a Chariot, with Guards on each side for his security, his Bard Horse being ranked before him, in which he put his greatest trust; in this posture he adventured to begin the Battel. For this Party was most Warlike, and like a Wall or Bulwark, planted before the rest of his Army.

The manner in which they were Armed was thus: A chosen person, of great Strength and Stature, put on a Helmet, with a Face made to it, exactly resembling that of a Man: This covered the Head all down to the Shoulders, places only being left open for the Eyes: His Right Hand held a Weapon bigger than a Spear, while their Left was free to manage the Reins; a Sword hanging by his side; not only his Breast, but his whole Body was covered with Armour, joined

joined with Scales of Iron and Brass, in form of a quadrangle; one being laid waving over the other; which thus by degrees went to their extremity, the Plates being firmly riveted together, yet framed so as to fit without any Incumbrance to the Body, and every where plying to it: Every joint thereof turning on Wire, and extending or contracting with the motion of the Person. Thus was it wrought from the Head to the Knee, a vacancy being only left for the inside of their Thighs, that sat next to their Horse. Such is the Fabrick thereof, that it repels all manner of Darts or Spears. From the Foot there was an Iron Boot, that at the Knee joined curiously with the Armour. In the same manner they also Armed their Horses, securing their Legs, while their Head to their Crest is entirely Armed, a Covering of Iron Plates thrown over his Back, falling down on each side to his Flank, yet so loose as not to incumber his going, while it gave him protection. The Man being thus equipp'd, and, as it were, cast in Armour, is lifted up upon his Horse, not being able, by reason of the weight, to mount himself. When the Fight is begun, giving the Reins to his Horse, and clapping Spurs to them, he rusheth upon the Enemy, as it were a Tempest.

The Pike, near to the part where a long Steel Blade comes out, is fasten'd to the Horses Neck, by which means it is supported; it is also hung
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at the other end by Thongs to the Horses Shoulders, in such manner as not to hinder, but assist the Hand of the Person that directs it: So that by the Horses motion, the force is encreased; by which means two or three at a time are often born upon the Point.

The Deputy being thus provided, and his Forces drawn up in this manner, left the River on his Back, being much less in number than the Enemy, which served him for a Wall, to keep him from being surrounded. *Hydaspes*, on the other side thus order'd his Battel: Against the *Persians* and *Medes*, in the Right Wing, he placed his Souldiers from *Merœ*, skilful in standing Fight; as also the *Troglodytæ*, with those of the Neighbouring Country, from which Cinnamon is brought, in light Arms, and swift of foot, to engage the Adversaries Left Wing. But understanding the *Persians* middle Ranks to be their chief strength, he opposed to them himself, with Elephants bearing Towers, joining to them the *Blemmii* and *Seri*, with Instructions what to do when they were engaged.

When Signals on both sides were given, by the *Persians* with Trumpets, by the *Æthiopians* with Hammers and Kettle-drums. *Oroondates* encouraging his Party, led them on. *Hydaspes* commanded his Men to advance slowly at first, that the Elephants might keep up with them, and also that the *Persian* Horse in the middle might be disorder'd, before the whole Bodies

were

were join'd. When they were now within the Cast of a Dart, and the *Blemmi* perceiv'd the Bard Horse of the Enemy to come on fiercely, they observ'd what had been commanded by *Hydaspes*, the *Seri* being left to guard the Elephants, they made up speedily before the rest, against the Bard Horse, who thought them distracted, being so few in number, to set upon a Party so well Armed. The *Persians* likewise spurred up faster, to take advantage of their rashness, not doubting to dispatch them at the first Encounter.

Then the *Blemmi*, when they were come hand to hand, as it were at one sign, sunk down all together, setting one Knee to the ground, and putting their Heads and Backs under the Horses Bellies, receiv'd no harm, but from their treading sometimes upon them. But they perform'd what was beyond all expectation, stabbing the Bard Horse up into their Bellies, which part alone was unarm'd: Wherefore not a few were cast off by their Horses, enraged with their wounds; whom the *Blemmi* stabb'd (as they lay on the ground) on the inside of their Thighs. For the *Persian* Cataphract is so incumbered with Armour, that he cannot stir, when once dismounted. Those that kept their Saddles were carry'd directly upon the *Seri*, who on their approach, retreated behind their Elephants, whose vast Bodies served them for a Bulwark. By this means there was great

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Slaughter made of the Horse, insomuch that they were almost utterly cut off: For the Horses frighten'd with the sight of the Elephants, leaped and started, some flying out one way, and some another, putting their own party into disorder. They that sat upon the Elephants (six Archers being allotted to each Tower, whereof each Beast carry'd two) shot so fast from thence, that their Arrows seem'd a Cloud, and so exactly aim'd, that they generally wounded the *Persians* in the Eyes, who accordingly ran confusedly one amongst another. All that were born forward against their wills by the mettle of their Steeds, came directly upon the Elephants.

They were therefore thus consumed, being partly trodden down by the Elephants, partly cut down by the *Seri*, making Excursions from behind their Elephants, as it were from an Ambuscade. The few that escaped, went off without any memorable performance, and not the least hurt done to the Elephants. Those Beasts are clad in Iron when they go to War, beside the natural hardness of their Skin, overgrown with a tough Scurf or Scale, too firm for any Spear to pierce.

All being at length put to Rout, the Deputy himself fled at last most shamefully on a *Nysaan* Horse, leaving his Chariot behind him. However, those that were of his Left Wing were yet ignorant hereof, and stood stoutly to their work.

work, though receiving more Wounds than they gave; sustaining all difficulties: For the Troops from the Cinnamon Region, with whom they encountred, pressed them very hard, and reduced them to the last Distress; flying off whensoever the others came on, far out-stripping them; yet shooting back, and wounding as they fled: But as the others Retreated, came furiously again upon them, galling their Flanks with Slings and little Darts, all which were notwithstanding Mortal, the Piles being dipped in Serpents Blood. They bear a round Cover on their Heads, stuck through with Arrows, the shaft end whereof is placed next their Heads, the Pile, even to the Feathers, coming out above. Thus every one marches clattering to fight, exposing a naked Body to the Foe: Crowned, as it were, with Arrows, which have no Iron on their Points, nor have any need of it: By reason that they are made of a Dragons Back-bone, an ell in length, the natural hardness whereof being sharpen'd at one end, serves for a point, from whence the *Greeks* call such kind of Arrows, Bones. The *Aegyptians* notwithstanding stood long time to it, joining their Shields together, and sustaining showers of Darts, though they were impatient of War, yet now either glorying in contempt of Death, or fearing the punishment of Revolters.

But when they knew the Cataphracts, the chief hope and strength of their Battel, were fled,

fled, the very *Persians*, and Deputy himself, withdrawn without any signal performance (save some small damage done to the *Meroenses*) but much more receiv'd, even they at last gave over the Conflict, and turned their Backs.

Hydaspes beholding the Victory from a Tower, rais'd high on an Elephant, sent after the Chafers, to bid them abstain from slaughter, but to take as many alive as they could, especially *Oroondates*. For the *Ethiopians* stretching their Wings in circular form, took in so vast a compass, as wholly to enclose the *Persians*; leaving only one passage open for them, and that was towards the River: Into which a great number of them, being forced by the Horse-men, Scyth-Chariots, and others pressing upon them, found that the Stratagem which the Deputy had laid against the Enemy, was unreasonable, and foolish: Forasmuch, as while he kept the *Nile* on his Back, for fear of being surrounded, he was not aware that he cut off from himself all possibility of flight. He therefore was taken Prisoner amongst the rest.

Achemenes, the Son of *Cybele*, finding how affairs stood, endeavour'd treacherously to kill him, (for he now repented himself of the discovery he had made touching *Arface*) since the Arguments by which he was to prove it, were taken away) but disappointed of his expectation, the Wound which he gave *Oroondates* was not mortal. For which attempt however he receiv'd

receiv'd punishment, being run through by a certain *Egyptian*, who knew the Deputy, and would have kept him alive, according to the Command of his Master.

The Deputy therefore was brought to *Hydaspes* by the person that took him: He therefore seeing him fainting, caus'd his Blood to be stanch'd, determining, if he could, to preserve him, also confirming his purpose with these words: That you are preserv'd by my good will, is just and fit; for it is the business of generous Enemies, to overcome an Enemy that resists with Courage; and when fallen, to support them with Mercy: But what reason was there to make you so perfidious? To you indeed perfidious, reply'd *Oroondates*, but true to my Master. *Hydaspes* farther asked him, Since he was overcome, what punishment he determined upon himself? Such, answered he, as my Master would inflict on one of your Commanders, that had been faithful to you. Certainly, said *Hydaspes*, he would praise, and send him back with Rewards, if he be a true King, and no Tyrant; and one that would be a Pattern for Princes. You say you have acted faithfully, but if not foolishly too, in exposing the Lives of so many Thousands, do you yourself judge. It was not imprudent, replied he, considering the temper of my King, who is much freer of his Punishment to the Cowardly, than Rewards to his Valiant Servants. I

therefore resolved on the danger of the Field, where I might either perform something that was beyond expectation, as many opportunities happen in a Fight skilfully managed, (the event of War it self being always uncertain) or, at least, if I escaped with life, to have excuse left, nothing that was in my Power having been omitted.

Hydaspes hereupon commended him, and sent him to *Syene*, with charge to the Physicians to use their best endeavour for his Cure.

He also went himself, with the chief of his Army, the people from the Town, of all Ages and Qualities, meeting him on the way, scattering Flowers amongst his Souldiers, applauding his Vertue, and congratulating his Victory. When he was carry'd on his Elephant, into the Town, he immediately bent his mind to Divine Worship, and rendring Thanks to the Gods. He demanded the Origine of the *Nile*, and if there was any thing in the City worth Sight or Admiration? They shewed him a Well, like to that which is at *Memphis*, made of Polish'd Stone, on which are drawn Lines, at an Ell distance, the one above the other: Into this Cistern the River Water being let, by Subterranean Passage, shews the Inhabitants the Encrease or Decrease of the *Nile*, rising or falling below such or such a Mark on the Stone. They likewise shewed him Gnomons of Horoscopes, that at mid-day give no shadow.

shadow. The Sun being at the Solstice, perpendicular over *Syene*, insomuch that their deepest Wells are then illuminated. *Hydaspes* was not much surprized at this, the same being also found at *Meroe* in *Aethiopia*. They then told him of the *Nile*, extolling it with their praises, calling him the Son and Author of Plenty, the Preserver of Upper *Egypt*, the Patron and Tiller of the Lower: Every year rolling down fertile Slime, from whence he is call'd *Nile*, by the *Greeks*; that is, the Distinguisher of Seasons; his Flow shewing the Summer, his Ebb the Autumn, the Spring with Flowers; that the *Nile* indeed was nothing but the Year it self: The Letters of whose Numbers being computed, according to the Figures which they represent, making three hundred sixty five Unities, according to the Days in a Year. When they had farther spoken of the Nature and Properties of certain Plants, Flowers and Animals: These are not so much *Egyptian* Relations (said *Hydaspes*) as *Aethiopian*. But whether this River be indeed a God, as you esteem him, and brings other Rivers along with him from *Aethiop*, he is duly worshipped by you. We both adore him for other reasons (answer'd the Priests) and particularly for the present favour of sending you to us, our God and Preserver.

Hydaspes warned them to be moderate in their Praises of him; and spent the rest of the day in diversion, entring Banquet with the *Aethiopi-*

an Nobles, and Priests of *Syene* ; and permitting all the rest to do the same. The *Syeneans*, partly selling, and partly bestowing on the Army vast Herds and Flocks, with Plenty of Wine.

The next day, sitting on a Tribunal, he distributed the Booty of the War amongst his Army, to every one according to his performance. When the person that took *Oroondates* came before him, Demand what you will, said *Hydaspes* : There is no need (answer'd he) of my demanding any thing more, if what I have already taken from *Oroondates* (whom I preserv'd, according to your Order) be adjudg'd to me by you. He therewith shew'd *Oroondates* Dagger, studded with precious Stones of vast price, and worth many Talents of Gold ; insomuch that the standers-by cry'd out, That the fortune was too great for a private Man, and fitting only for the Kings Treasury. What therefore is more Kingly, said *Hydaspes*, than for me to preserve that greatness of mind, as not to covet so great a Prize. The spoil of a Captives Body by right belongs to him that takes him Prisoner. Wherefore let him so depart, who perhaps had not granted us the same favour, though we would never have received it.

Next came the persons who took *Theagenes* and *Chariclea* : O King, said they, our Spoils are neither Gold nor Gems, which are of little price in *Aethiopia*, and pave the Royal Palaces ; but whereas we have brought you a Gre-

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YOUTH and Virgin, of incomparable Stature and Beauty, excelling all Mankind in Person, your self excepted ; we beg also to be partakers of your Munificence and Bounty. You say well, answer'd *Hydaspes*, and I remember such Persons, though I had but a transeant sight of them : Wherefore bring them with the rest, to our Presence. When the Messengers came for them, they ask'd, Whither they were to be carry'd ? Before *Hydaspes*, answer'd they. *Hydaspes* ! O ye Guardian Angels, said they ; for as yet they were uncertain who was the Conquerour. *Theagenes* therefore said softly to *Chariclea*, Unfold the State of our Affairs to the King, since *Hydaspes* Reigns, whom you have often told me was your Father. O Dearest, said she, great affairs need great preparations, for where the Gods have given intricate Beginnings, the Conclusion must be leisurely unravell'd : especially, the first Rise and Foundation of this Intrigue (I mean my Mother *Persina*) being absent, whom yet, by the Gods favour, we hear to be alive. But there is danger of our being Sacrific'd before that time, said *Theagenes*. None at all, answer'd she, for I have often heard our Keepers say, we were reserv'd for Sacrifices to the Gods of *Meroe* : Wherefore there is no fear of our being Slain, or sent away to another Country, being already, by Vow, given to the Gods, which cannot be violated by any Pious Monarch. However,

ever, though we should flatter our selves with these hopes, we shall imperfectly make out our Account, when the Persons are not present, that can acknowledge and justify the Authorities which we produce. Wherefore there is danger, lest through his Ignorance in the Evidences, we should exasperate our Judge; who will think scorn, that Captives destin'd for Sacrifice, should presume to call themselves Children to the King. But your Testimonials, reply'd *Theagenes*, which you have carefully preserv'd, will shew that it is no Forgery. The Credentials, said *Chariclea*, are Credentials to them that expos'd them, but to them that know them not, or at least not all of them, they are no more than common Jewels and Bracelets; which also may bring with them suspicion of Theft. Or, supposing that *Hydaspes* acknowledge them, who is there to persuade him that *Perfina* gave them or was Mother to the Child?

By this time they were come in sight of the King, *Bagoas* also was brought along with them. *Hydaspes* seeing them rais'd himself a little from his Throne; and crying out to the Gods to be propitious, sat down again. His Attendants asking what happen'd to him, and occasion'd that Start; This morning I imagin'd just such a Daughter to be born to me, and in a days time grown to her full Stature: And whereas I am no regarder of Dreams, I forgot it, but now on sight of her likeness it returns to my Mind.

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They persuading him, that there were certain Images often form'd in the fancy, that betoken future realities; he nevertheless neglected the Vision, and ask'd them who, and what they were. *Chariclea* being silent, and *Theagenes* answering, That they were *Greeks*, and Kindred: Hail *Greece*, said he, that furnishes us with such Noble Sacrifices for our Triumph. Then smiling to his Attendants aside, Why had I not a Son likewise born to me in my Dream, (said he) if Dreams are, as you say, Pictures of things to come? Then turning to *Chariclea*, and speaking to her in the *Greek* Tongue, (which is of high esteem amongst the *Gymnosophists* of *Aethiopia*,) But why, Virgin, are you silent, said he, and Answer to no Interrogations? At the Altar of the Gods, answer'd she, to whom we are destin'd Sacrifices, you shall know both me and my Parents. *Hydaspes* again ask'd her, Of what Country? They are partly present, said she, and shall be altogether so at that time. *Hydaspes* then smil'd, and said, Certainly this Daughter of Vision, dreams her self, in imagining to find her *Grecian* Parents in *Meroe*. Let them therefore be taken care of, to be made Ornaments of our Sacrifices. But who is this that stands next them, and seems to be an Eunuch? The Servants answer'd, That he was indeed an Eunuch, and named *Bagoas*. Let him follow them, said he, not to be himself a Victim, but to take care of another Victim, this Virgin, that she

she be preserv'd Immaculate for the Ceremony. Eunuchs are the best Guards, for being deprived themselves of enjoying, they out of envy take care that no body else shall.

He then survey'd the remainder of Captives, and dispos'd of them, giving some for Servants, whose condition was formerly such ; but Persons that were of free Birth, he restored to Liberty. Ten Youths and as many Virgins of flourishing Beauty and fairest Stature, he appointed to attend *Theagenes* and *Chariclea* in their Destiny. Answers being also given to all others that brought any Claim. In the last place, *Oroondates* was set before him ; to whom *Hydaspes* express'd himself, That since he gain'd the points for which he made War, he was not affected like most Monarchs ; that he would not abuse the kindness of Fortune, to covet more than others ; nor extend his Empire by his victory ; that he was contented with the bounds which nature from the beginning had set, dividing *Aethiopia* from *Agypt* by Cataracts. Wherefore having obtain'd what I came down for, I return an adorer of Equity. As for you, if you survive, continue in your Office of Deputy ; and tell the King of *Persia*, that his Brother *Hydaspes* has overcome, but restores you to your Dignity, being desirous of Amity ; but prepar'd to renew the War if provok'd thereunto : But enjoin that exemption from Tribute, for ten years be given to the *Syeneans*.

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Having thus spoken, both the Citizens and Souldiers applauded him with Shouts, that were heard at great distance. *Oroondates* with his Hands stretch'd out, the Right interchangeably over the Left, bowed his Body forward with Adoration ; which by the *Persians* is given only to their own King. Let me not be thought said he to the standers by, to violate the Customs of my Country, adoring my Restorer, who had both Power and Provocation to Kill me. The Dignity that belongs to himself by right of Conquest, he confers on me : For which, if I survive, I shall always be an instrument of Peace, between the *Aethiopians* and *Syeneans* ; but if I dye of these Wounds, let the Gods return this Kindness of *Hydaspes*, both on himself and his Posterity.

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THE
ÆTHIOPIAN
HISTORY.

The Tenth Book.

Thus have we given account of what was transacted about *Syene*, which after such extremity, was restored by the Justice and Clemency of the Conqueror. *Hydaspes* now sending the greatest part of his Army before him, returns into *Æthiopia*: Both *Persians* and *Syeneans* following him with Congratulations and Prayers for his safety. He therefore took his journey by the Banks of *Nile*, and through the adjacent Countrys. But being come to *Cataractæ*, after Sacrifices to *Nile* and the Tutelar Gods of the Borders, he turn'd off through the Midland Regions. When he
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was arrived at *Phile*, he rested two days for Refreshment of his Souldiers; therefore once more sending the multitude before him, he himself tarry'd in the Town, to repair the Walls and settle a Garrison. Then choosing out two Messengers with orders to change their Horses, for dispatch on the Road, he sent them with Letters to inform his Friends at *Maroe* of his Victory.

To the Wise Men call'd *Gymnosophists*, who were of his Council Royal, he wrote thus:

Hydaspes to the Divine Assembly. ❖

THese are to acquaint you with our Victory, not boasting of our Success or Management (since events of War are at the disposal of Providence) but to express our respect for you, requesting you to meet at the appointed place, and to grace our Sacrifices for our success with your presence.

To his Wife *Persina* he wrote as follows.

KNow that we are Conquerours, and what most concerns you, safe in our Person. Wherefore make preparation for Triumph, and Sacrifices of Thanks, and come with our *Gymnosophists* into the Field before the City, which is dedicated to the Gods of our Country; the Sun, Moon, and Bacchus.

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Having read these Letters, this is the Sense of my Vision (said *Persina*) for last night in my Sleep, I fancy'd my self deliver'd of a Daughter of full blown Beauty and Stature: The Pains signifying the troubles of the War and the fair Offspring, the compleat Victory. By this time the City was fill'd with the news; the Messengers Riding through the principal Streets on white Horses and in white Vestments, being Crown'd with the Plants of *Nile*, and bearing Branches of Palm in their Hands, by their very Habits and Gesture declaring their Message. The City being thus fill'd with joy, they perform'd Sacrifices Night and Day in their distinct Tribes, Streets and Families, crowding the Temples; not so much for sake of the Victory, as for the safety of *Hydaspes*: Whom for his Clemency and Justice, they look'd upon as their Common Parent, as well as their King.

Persina therefore having sent vast Herds and Flocks, with all manner of Beasts and Fowl into the Sacred Field; partly to make Hecatombs therewith, and partly for Provision, in the publick Feast, went to the Grove consecrated to *Pan*, the Residence of the *Gymnosophists*, to whom she gave the Letters from *Hydaspes*, desiring them to obey his Orders, and grace the Solemnities with their Presence. They entreated her to stay a while without, while they went into the Oratory, to consult the Gods Pleasure. From whence returning, after a

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finall stay, *Sysimathres*, the Provost, the rest keeping silence, spoke thus: We shall attend you, said he, for so the Gods command: But withal, they foreshew some tumult and disorder that will happen in the Ceremonies, which yet shall have a happy Conclusion, forasmuch as a Member of your Body, which has long been lost, shall now be restor'd unsought. Whatever misfortune shall happen, reply'd *Persina*, all things will do better for your Presence. As soon as *Hydaspes* arrives, I shall inform you. There is no need of that, said *Sysimathres*, for his Letters will tell us that he will to morrow be here. Accordingly it happen'd; for before she was return'd to her Palace, a Messenger overtook her with the same tydings. The publick Officers therefore hasten the preparations for the Sacrifices, permitting only Male Persons to be present: for the Worship belonging to the Sun and Moon, the most pure and chaste Deities, they excluded Women from the Devotion, lest any Pollution should happen therein. The Priestess of the Moon was only permitted, which Office *Persina* herself sustain'd; as *Hydaspes*, the King, was High Priest to the Sun, by the ancient Rites of the Country. *Chariclea* was likewise to be present, though not as Priestess, but Victim. The people therefore were too impatient to wait till the day was come, but the Evening before came over the River of *Astabora*, some by the Bridge; those that lived

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at distance, in Boats, which was easily done, by reason that each containing not above two or three at once, was made by splitting of a Cane Trunk into two parts, each half, without further labour, serving for a Boat.

The City *Meroe* is a Triangular Island, made by the Confluence of the *Nile*, the *Astabora* and *Alasobus*: This inland Spot being _____ miles in length, _____ in Breadth, is furnish'd with Animals of vast bulk, the Elephants being bred there: And as it bears some Plants naturally, is by Improvement supply'd with others: For besides Palm-trees of prodigious Tallness, it also bears Corn of such height, that a Man on Horse-back, and sometimes on Camels, is hid in passing through: It is withal so fertile, that the Grain which is sown comes up three hundred fold.

The people being thus transported over the respective Rivers, they all met, and join'd Congratulations to *Hydaspes*, as it were to some Deity; but these however at a distance: The Gymnosophists were admitted nearest to him, so as to join Hands, and salute him, before the Sacred ground. After them stood *Persina*, in the Entrance to the Temple. After they had here finish'd Adorations and Praise, they turn'd off to the Publick Sacrifices, placing themselves in Tabernacles that were before prepared. These were composed of four Canes, newly cut down, each Cane being cut four square, serv'd for a

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Pillar;

Pillar; the Covering was made of several Boughs, the fairest being Branches of the Palm-tree. In another Tabernacle was placed the Images of their Gods, with Pictures of famous Persons, of *Memnon*, *Perseus*, and *Andromeda*; supposed, by them, the Authors of their Royal Line. In Seats below sat the Gymnosophists, with the Images of their Gods likewise over their Heads: Before them Bands of Souldiers, with Shields, to keep off the Press of the people, and preserve room for the Solemnities. *Hydaspes*, in few words, told the company his Service perform'd for the Commonwealth, and commanded the Sacrifices to begin. Three Altars were erected, two of them appertaining to the Sun and Moon, the third to *Bacchus*, set at distance, to whom they offered all manner of living Creatures. Upon the Suns Altar were Sacrificed young Horses: A yolk of Oxen to the Moon, as being serviceable in Husbandry. In the mean time there was a voice heard among the Crowd, Let the usual Sacrifice of the Country, for our common safety, be first made; and after that, the first fruits of the War be offer'd. *Hydaspis* understanding them to mean humane Sacrifices, as was usual of Captives taken in Foreign Wars, signed to them with his hand, that they should instantly have their Desire: Withal commanding the appointed Prisoners to be brought forth: Among them came *Theagenes* and *Chariclea*, guarded, but not bound.

bound. The rest were pensive, only these smiled with chearful Countenance: *Chariclea* looking constantly on *Persina*, so that she was concern'd thereat, and said, O Sir, What a Virgin have you commanded to be Sacrific'd? I never saw so great Beauty and Resolution. Her Age and Form extremely move me; if our Daughter had liv'd, she would have been now of her years: I wish to the Gods you could find some means for her Delivery. I should be pleas'd to have her an Attendant at my Table. Perhaps the unhappy Creature is a *Grecian*, for never was there such a Beauty in *Ægypt*. She is a *Greek*, answer'd he, by Father and Mother, whom she promis'd to produce in this presence, but how that can be possible, I do not imagine: But that she should be deliver'd from this Sacrifice, I am sure is absolutely impossible, though I my self could wish it, and am touch'd with Compassion for her. Our Laws exact a Man to be Sacrificed to the Sun, and a Virgin to the Moon; and she being first taken, the people will not otherwise be satisfy'd: One help only remains, which is, if she prove not a pure Virgin, for such the Sacrifice requires; and if so, she is incapable of your Reception. Let her be so found, said *Persina*, rather than Die; nor can she be much blamed, after such Exile and Travels, especially having Beauty, that could scarce escape Force and Rape. *Hydaspes* then commanded Fire to be brought, by the Priests, from

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the Temple, on which the Captives were to tread. Bars of Gold were heated over this Fire, and had this Virtue, That every unchaste or perjured person were burned with treading on them, but such as were otherwise, receiv'd no harm. The Corrupted Persons they appointed to *Bacchus*, and other Gods. After *Theagenes* had trod thereon, and was found Chaste, which was with wonder beheld, he being of such Youth and Vigour; wherefore he was set apart, to be offer'd to the Sun. Then, said he to *Chariclea* aside, is Death the Reward of Chastity in *Æthiopia*? But wherefore do you not now discover yourself? What other time do you expect? or will you stay till the Knife has pierc'd our Throats? Therefore declare your self: When you are known, 'tis possible I may be saved for your sake; at least you will be safe your self, which will be my satisfaction in Death.

She told him her Time was now at hand; and so, without command, put on her holy Vestment, which she brought with her from *Delphi*, wrought with Gold, and set with Jewels; then with her hair dishevell'd, and, as it were, inspired with Divine fury, she leap'd upon the Coals, where she stood a long time without hurt, the Fire only giving addition to her Beauty; so that in that Holy Attire, she seems to the Beholders rather a Goddess than Mortal Woman: So that the most Superstitious amongst them heartily wished her Deliverance.

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Perfina, above all others, was troubled, and said to *Hydaspes*, How unhappy is this wretch that boasts of a Chastity that is so fatal to her! What is there to be done for her Relief? You trouble me in vain, said *Hydaspes*; your pity is foolish on one that cannot be saved; and seems from the Beginning, for her Excellence, to be reserv'd for the Gods. Then turning to the Gymnosophists, he asked them, Why they did not begin? The Gods forbid, (answer'd *Sysimathres*, in *Greek*, that the people might not understand him) for we have too much profan'd our Eyes and Ears with what is already done. As for our parts, we will retire into the Temple, being of opinion that these humane Sacrifices are abomination to the Gods; we could also wish no Blood of any other Creature to be shed on such account, as knowing that Prayers and bloodless Offerings are most grateful to the Divine Powers. However, your presence, Sir, is necessary, since the customs of the Country exact it, and your people will not otherwise be satisfy'd. Yet you may be sensible that there can be no good event, because the Gods, as you see, protect the Strangers, by keeping the Fire from harming them. Having thus said, he, with the rest of his Brotherhood, went away. Then *Chariclea* leaping from the Fire, ran to *Sysimathres*, as he was going, and falling at his feet, (in spite of the Officers that would have hindred her, as supposing she begg'd of him to

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spare

pare her Life) saying, Stay a while, most wife of Men, for I have a Cause to plead before the King and Queen, and know that the Sentence on persons of my Birth, can only be given by you : They gladly heard her thus Speak, and Inform'd the King thereof. *Hydaspes* smiled, and askt what Judgment that could be? Or how he could come in any Danger from her? What she shall deliver may inform you, said *Sysimathres*. But take heed, said he, you do not wrong our Majesty, in making a King to Plead with a Prisoner : Equity and Justice, answer'd *Sysimathres*, are without distinction of persons : The Law permits you, reply'd *Hydaspes*, to determine Controversies, between the King and his Subjects, but not with Strangers. Wise and Just Men, return'd *Sysimathres*, are impartial in distribution of Equity. Well, quoth *Hydaspes*, Let her Speak since *Sysimathres* desires it ; though it be certain She will say nothing to purpose, only some devised matter, as people in her Extremity are apt to do. *Chariclea* was the more encouraged when She heard *Sysimathres* Name, he being the Person that had first taken her ; and Ten years before, had given her to *Charicles*, when he went Embassador to *Oroondates*, and even then the Chief of the *Gymnosophists*. *Chariclea* knew him not by sight, as being separated from him so young ; yet She remembered his Name : Wherefore She hoped that he would now be her Advocate. There-
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fore lifting up her Hands to Heaven, She said aloud that all might hear ; O Sun, thou Founder of my Pedigree, and all ye other Deities and Glorious Spirits : Bear Witness that I shall deliver nothing but Truth. Then (turning towards the King) Do you command, Sir, Strangers or People of this Country to be offered ? Strangers said he ? Then is it time for you to provide other Victims ; for I am of this Country, and Born your Subject. He admired hereat and said, She spoke falsely : You wonder at small things answer'd *Chariclea* ; I have yet greater to deliver, being not only of this Country, but of the Blood Royal. *Hydaspes* at this turn'd aside with Scorn : She then proceeded saying, O Father do not thus despise and deny your own Daughter : The King then fell into Indignation and said, *Sysimathres*, how long will you abuse our Patience ? Is She not distracted, or of insufferable Boldness, thus to Claim Kindred with us, to save her Life ? You your selves know, that I was never so Fortunate as to have a Child. Wherefore take her away. No Man answer'd she must carry me away, without Command of my Judges : You your self are now judged : Perhaps O King the Law of this Country suffers you to Kill Strangers ; but neither that nor the Law of Nature to Kill your own Children ; for that you are my Father the Gods shall prove this Day. All Controversies in Law, consist in Two Points ; that is Writings,
and

and Confirmation by Witnesſes. I have both theſe to prove my ſelf your Daughter : For a Witneſs I will produce, no meaner a perſon than the Judge himſelf ; I will likewiſe lay Writings before you, that ſhall fully expreſs my State. Having thus ſaid, She unfolded her *Fascia*, and gave it to *Persina* : She no ſooner fixt her Eyes thereon, but She was ſtruck with terrour, and diſabled from Speaking, at once trembling and glad for what She ſaw ; eſpecially with the ſuddenneſs of the Chance. Yet was She afraid to expoſe it, leaſt *Hydaſpes* ſhould give no credit thereunto ; and conſequently would inflict Punishment on her. He perceiving her ſo much concern'd, ask'd the meaning. Doth ought in that Writing trouble you ? My Lord, King and Husband, ſaid She, I have nothing to ſay ; take and peruſe it your ſelf, which will ſufficiently inform you : Having given it to him, She ſat down again penſive.

When *Hydaſpes* had ran it over with the *Gymnoſophiſts*, he marvelled extreamly, and the more to find *Syſimathres*, much concern'd and abaſhed : Wherefore a Thouſand thoughts roſe in his mind, he looking often upon the *Fascia* and often upon the Maid : Having thoroughly peruſed it, and found both her Expoſition in her Infancy, with the Reaſon of it : I know, ſaid he, that I once had a Daughter, but was told, and by *Persina* her ſelf, that She was Dead, but now perceive that She was expoſ'd in her Infancy.

cy. But who was the Perſon that found her, took her up, and bred her, I am yet to ſeek ; or who it was that carry'd her into *Agypt*. How may I be aſſur'd that this is She ? And whether the Infant that was expoſ'd be not Dead, while he that found her, took advantage of his good Fortune ; to impoſe on our deſire of having a Child, by propoſing a Changeling inſtead ; and Colouring the Cheat with this *Fascia*.

Your firſt doubt I can clear, answer'd *Syſimathres* : I was the Perſon that found the expoſed Child, bred her for ſome time, and carry'd her with me to *Agypt* ; when on Embaſſy you ſent me thither. You know well, that our order dare not ſpeak untruth : I likewiſe know the *Fascia* to be the ſame by the Royal Characters, and impoſſible to be counterfeited ; even you your ſelf may know *Persina's* Hand-writing therein : But there were other Testimonials found with this, and by me deliver'd to the Perſon to whom I gave her, the Man a *Greek*, and of ſeeming Honesty. They are alſo preſerv'd, ſaid *Chariclea*, and produc'd the Bracelets. *Persina* was now more aſtoniſhed : *Hydaſpes* asking her if ſhe knew them ? She answer'd ſhe did ? And that this Examination would more properly be made at Home ; and not in ſo publick an Audience. Then was *Hydaſpes* more anxious than before : Then ſaid *Chariclea*, theſe Signals were my Mothers, but this, Sir, is properly your own ; giving him the Ring with the
Pantarbe-

Pantarbe-Stone. *Hydaspes* knew it, it being the same he gave to *Persina*, on his Contract with her. I know these tokens, said he to *Chariclea*; but not that you came by them, as being my Daughter; for not to insist on other Doubts, your Colour is strange and never seen in *Aethiopia*. The Infant was also white which I carry'd away (said *Sysimathres*) besides the time of her Age agrees, it being now Seventeen Years since she was expos'd. Beside I perceive the same Lustre of her Eyes, the same Fair Lineaments, Complexion, and unparallel'd Beauty. You speak well, said *Hydaspes*, and rather like a Patron, than Judge of her Cause; but take heed, least in favouring her, you bring question of Scandal upon my Wife: It being impossible, that we being both *Aethiops*, should have a Fair Child. We call him the best Judge answer'd *Sysimathres*, who is a Patron of Equity: But how do we seem more, to Patronize the Maid than you? For your Censure we are not concern'd, whose business is more to approve our selves to the Gods than to Men: So that is enough for us to satisfy our own Consciences. As to your Doubt concerning her Colour, the *Fascia* it self answers it: That *Persina* conceiv'd a Daughter of this Complexion; by looking on the Picture of *Andromeda*, in your Bedchamber: If you doubt the likeness, the Picture is here at hand, compare them together, you will see no difference between the Living and Painted Virgin,

When

When they were set together, the Beholders were surpriz'd at the Resemblance, which rais'd a great noise; those who stood nearer, informing them that were at more distance: So that *Hydaspes* himself could no longer doubt, but stood Speechless with Joy and Admiration. At last there is one thing yet wanting: O *Sysimathres*, said he, there was a certain Speck or Mole above my Daughters Right Elbow: which was found also on *Chariclea*.

Persina could no longer contain her self, but leaping from the Throne, threw her Arms about her Neck, weeping for Joy, and almost ready to faint away. The same Parental Affection seiz'd *Hydaspes*, though with more manly Government, yet he also embraced her, and not without Tears. After this, waving his Hand, he silenced the buzzing amongst the Croud. O you that are present, said he, you have seen and heard me this day prov'd a Father beyond all expectation. Yet such is my regard to you, that waving the care of Succession and Paternal Joy, I am for your sakes ready to deliver her up to the Gods in Sacrifice: For though I see you also concern'd for the Misfortune of so fair a Virgin, yet whether you will or no, I must perform the Custom of our Country, and prefer the publick Interest to private Affection.

Having thus spoken, he took *Chariclea* by the Hand, as to lead her to the Altar; at which the

the whole multitude set up a Cry, not suffering him to lead her one step forward, but calling out save the Maid, save her whom the Gods would have preserv'd: We return you our thanks, our Laws are satisfy'd. We acknowledge you our King, do you acknowledge your self a Father. There is no man that will lay Hands on her; you that are Father of your Country, be Father of your own House: These and many more such Expressions were utter'd; downright resisting his Proposal, and saying, the Gods would be satisfy'd with other Offerings. *Hydaspes* suffer'd himself to be overcome, and took pleasure in the Violence.

Standing therefore next to *Chariclea*, dearest, said he, that you are our Daughter, the proofs are sufficient; but who is this Youth, who was taken Prisoner with you, and is now set before the Altar? or how could you call him Brother, when you were together brought into my Presence at *Syene*? For how shall he be found our Son? For *Persina* has but once been deliver'd, and that only of your self. *Chariclea* blushing and casting her Eyes on the ground, I feign'd him indeed to be my Brother in that Exigence, but who he is, he himself will better inform you. Do you therefore take place by your Mother on the Tribunal; filling her with greater joy, than when she first bore you; entertain her with the History of your Affairs, while I take care for the Sacrifices, and choose some
Virgin

Virgin to be made a Victim in your stead, with the *Grecian* Youth.

Chariclea could scarce forbear crying out at the mention hereof, but governing her Affection; once more attempted him in these words:

O Sir, there is no need to seek for another of my Sex, since the people have excused me: But if you must, there must also another Youth be found, or if that be not done, no other Maid, for I my self must also die: For the Gods have determin'd me to Live and Die with him.

Hydaspes not yet understanding her, said, I commend this Humanity in you Daughter, towards a *Grecian* and Stranger, the Companion of your Exile; but it is impossible to exempt him from Sacrifice without Violation of our Religion, neither will the people dispense therewith. O King, answer'd she, if I may not call you Father, if the Mercy of the Gods has spared my Body, the same Clemency will spare my Soul: But if the Destinies must have it so, that this Youth must needs adorn the Ceremonies, grant me yet one Request, that he may be kill'd by my Hand.

What Contradictions are these (said *Hydaspes*) the Person whom but now as a Friend you endeavour'd to save, you now beg leave to Kill with your own Hand as an Enemy. I see, but grant it might, you may not be permitted, it being only lawful for the Priests of the Sun and Moon, and amongst them only the High Priest,
that

that has a Wife and Priestess, who has a Husband. All this can be no hinderance reply'd *Chariclea*.

Hydaspes considering her late proof of Virgin Estate by enduring the Fire, thought her discomposed in her Senses, and desired his Wife to discourse with her apart, to bring her to her self. In the mean time, I will give Audience to the Embassadors that wait to congratulate our Victory; and till another Virgin be Elected in her stead. Having thus spoken, he ascended a Chair of State not far distant from the Tabernacle, commanding the Embassadors to come before him with their Presents. The Master of Ceremonies Harmonious, ask'd if all should be admitted together, or if they should come distinctly, according to the Dignity of their respective Nations: In order, said *Hydaspes*. Shall *Merabus* your Brothers Son come first, said the Officer? Stupid Man, said *Hydaspes*, why did you not instantly inform me of his Arrival, whom you know to be no Legate but a King, Son to my Brother, Heir to his Throne, and my own adopted Successour? As soon therefore as *Merabus* came near his Presence, a Manly Youth and tall of Stature surpassing all about him, the *Aethiopian* Guards with respect, made way for him.

Hydaspes came down from his Throne to meet him, embracing him with paternal Courtesie, and saying; you come in good time, my Son, to assist our Triumphant Rites, and also your own

own Nuptial Ceremonies: Since the Gods, who were Authors of our Love, have, beyond all expectation, produced a Daughter for us, and for you a Bride. Of this affair more at leisure; at present, if you have any thing to mention on behalf of your Country, declare it. *Merabus* at mention of a Wife, blushed so as to have it perceiv'd through the duskiness of his Complexion. After a little pause, Other persons, said he, will present you with the best Rareties of their Country to adorn your Triumph, but I, with what I judg'd most suitable to your Martial Temper, for a Present offer you a Swordman, inur'd to Blood, and exercised in Arms, so that none dare oppose him; in Wrestling, Whirl-bat, or any other Warlike Exercise, of such Skill and Strength, that none are able to contend with him. Accordingly he beckon'd to have him brought in presence.

He therefore came forward, and was of that stature, that when he stooped to salute *Hydaspes* Knees, he still seem'd tall as any of the rest. Immediately, without waiting for Command, he stripped himself before all the company, challenging any person to single Combat. When none appear'd, though the King often summon'd, by the Herald; You shall receive, said *Hydaspes* to him, a Present fit for your Courage and Bulk; withal commanding an Elephant, of vast Magnitude, to be brought forth for him: He willingly receiv'd it. The people,

ple, when the Beast appear'd, laughed extremely at the pleasant Humour of the King. With this Derision taking Revenge on him whom they did not dare to encounter. After *Mera-bus*, were admitted the Embassadors from the *Seri*, bringing two Vestments, made by Insects of their Country, the one of *Tyrian* Dye, the other Snowy White. Having tender'd their presents, they were rewarded by the King, with Release of certain Prisoners in his custody.

The *Arabian* Legates came next, with Spices and Perfumes, the product of their Country, in such quantities, that they perfum'd all the Air around. After them, the *Troglodite*, with Gold, and Griffins with Golden Bridles. Then the *Blemmi*, with Arrows made of Dragons Bones, and made up in circular form: And these, O King, said they, we present you with less costly than others Offerings, but of Service to you against the *Persians* on the Rivers Bank. They are more esteem'd by us, said *Hydaspes*, than so many Talents of Gold, withal inviting them to make what Demands they pleased. When they requested abatement of Tribute, he released it to them for ten years successively.

When these had thus made their Compliments (most of them being remunerated by the King with richer gifts than what they brought) in the last place came the *Axiomati*, who indeed paid no Tribute, but were in League with him. They also brought Presents; amongst others, an

an Animal of strange Form and Nature, of the size of a Camel, but of spotted Skin, and cover'd with Scales. His hinder parts and Belly like a Lion, his fore Legs and Shoulders exceeding other Members; a long Neck, and waxing very slender, from so large a Body: His Head resembling a Camel, in bigness twice exceeding the *Lybian* Ostrich, horribly rowling his Eyes, that seem'd as if inflam'd with Red Lead. His Gate was still more strange, being like no other Animals, but moving the two Legs on his Right Side together, and then those on his Left, carrying forward first the one Side of his Body and then the other. Of temper so tame and gentle by use, that his master led him up and down, with a small Cord in his Hand. When this Creature appear'd, the multitude were amaz'd, and gave him from his Various Shape, the name of *Camelopardalis*. He was the occasion of a great Disorder which thus happen'd.

There were a Yoak of Bulls placed before the Altar of the Moon, four White Horses at the Altar of the Sun, ready for the Sacrifice. The Horses spying this strange Monster, were so terrify'd that two of them broke out of their hands that held them, as also one of the Bulls, and ran out wild. They could not however breakthrough the press, the Souldiers joining in a Ring, and with their Shields obstructing their passage. They were at once the occasion of great Laughter and Terrour; the persons at

distance shouting to see others born down, and trodden by them : All things were overturn'd that stood in their way. The Clamour was so great, that *Persina* and *Chariclea*, open'd the Curtain to look out. At this time *Theagenes*, whether out of his Natural Vigour, or Inspiration from the Gods, seeing his Keepers dispers'd with the fright, started up from the Altar where he kneel'd, and snatching from thence a cleft stick, leap'd on the Back of one of the Horses that were left, and using his Main for a Bridle, forc'd him on, and turn'd the Bull that had broke loose. The Spectators at first thought that he intended to make his escape, and set up a cry that they should not suffer him to pass. But they soon perceived he had no such intention : For pursuing the Bull, and catching hold of his Tail, he drove him before him, dextrously avoiding his short Turns. With this management he so brake his Mettle, that he now suffer'd him to ride side by side to him, insomuch that the Sweat of each Beast mingled with the other.

They ran with their Heads so even together, that the people, at distance, took the Horse and Bull for one Creature, and applauded *Theagenes* as the Author of a Miracle. Thus were all the Multitude employ'd. *Chariclea* in the mean time look'd on with horror, not knowing what he intended and fear'd more for his danger than for her own Life when lately at Stake. *Persina* perceiv'd her concern,

concern, and said to her, You are troubled, Daughter, for this Stranger ; I confess I cannot my self help pitying his Youth, but yet I hope he will escape this hazard, and be preserv'd safe for the Sacrifice. How absurd is it (answer'd *Chariclea*) to wish him to escape Death, that he may Dye ! But, Oh Mother, if you can save his Life, you will do a thing most grateful to me ! *Persina* partly suspecting her passion, said, Though it be impossible for me to preserve him, yet take Courage to acquaint me with your concern with this Stranger ; if it has not been altogether virtuous, yet a Mothers kindness knows how to indulge the frailty of a Child. *Chariclea* then wept bitterly, and cry'd out, 'Tis the extremity of my Misfortune to speak to understanding persons, yet not be understood ; but must be forced to an open and gross Confession.

As she was now going to reveal the whole matter, she was once more hindred by a new shout amongst the people. *Theagenes* having now fronted the Bull, quitted his Horse, leaped on the Bulls Neck, and clasping his Arms round the roots of his Horns, his Hands fasten'd in his Fore-head Tasslock, his Face lying between the Horns, the rest of his Body hanging with all its weight, down over the Beasts right Shoulder, insomuch that he was often trod upon ; yet he so incumbered his passage by this means, and tired him, that directly over against the place where *Hydaspes* fate, he tumbled down on his Head, but so

that his Hoofs were turn'd uppermost, and his Horns struck into the Sand, so that his Head seem'd fast rooted to the Earth; his Legs all the while sprawling in the Air. *Theagenes* also still held him down with his Left Hand, his Right lifted up towards Heaven; and thus with generous Countenance survey'd *Hydaspes* and the Company; provoking them to Laughter with the spectacle; the Bull all the while with Bellowing, like a Martial Trumpet, sounding his Conquest: The people answer'd with shouts, and promiscuously gabbling, extoll'd him to the Skies. The Kings Servants, therefore, as they were order'd, some led *Theagenes* to the King, others fastning Ropes to the Bulls Head, led him with the Horses once more to the Alar. *Hydaspes* beginning some discourse with *Theagenes*, the people who were pleas'd with his Person from the first minute they saw him, but now stupify'd at his Strength and Courage, in the last place envying the Honour given to *Merabus* his *Æthiopian* Wrestler, with one Cry, demanded that he who had received the Elephant, should engage in single Combat with him that conquer'd the Bull. When they had long pressed for it, *Hydaspes* at last consented. The *Æthiop* was immediately put into the middle of the Circle, sternly and proudly surveying all around him, stretching himself, and taking lofty vast steps, compassing an Ell at every stride.

When

When he was come up before the Council, *Hydaspes* spoke to *Theagenes* in *Greek*; It is the peoples desire that you undertake this Combat: Let it be so, said *Theagenes*, But after what manner? Wrestling, said *Hydaspes*: Why not rather with Swords, said *Theagenes*, by which some Honour might be gain'd; at least, with my Death, content *Chariclea*, who, I find, conceals our affairs, and forsakes me at the last. What you mean by mentioning *Chariclea*, said *Hydaspes*, I know not; but you must Wrestle, and not fight with Swords; for we may not suffer any Blood to be shed before that of Sacrifice. He understanding *Hydaspes*'s meaning, that he fear'd lest he should be kill'd before he dy'd in Sacrifice; You do well, said he, to reserve me for the Gods. With these words he put himself in posture: fixing his Feet firmly to the ground, his whole Body put in the best order: Thus he impatiently waited the assault of his Adversary.

The *Æthiop* seeing this, with a look of Derision and Indignation mixt together, ran furiously upon him, hitting *Theagenes* on the Neck with his Elbow, as heavily as if he had struck him with a Leaver; then drawing back, laugh'd out aloud at his own performance.

Theagenes, who was vers'd from his Childhood in Exercises, knew that such robustuous Strength, was not directly to be engag'd, but deluded by Art, expos'd the other side of his Neck for a second blow, which the *Barbarian* repeated,

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and

and then withdrew as before : He therefore now despising him, and coming on the third time more carelessly, *Theagenes* slipping under his Elbow, and clasping his Arms round his waist, which he was scarce able to embrace, cast him quite over his Shoulders, and pitch't him all on a Heap, with his Head first to the ground, to the hazard of his Neck. The people now Shouted louder than before ; nor could *Hydaspes* longer contain himself, but leaping down from his Throne, cry'd ; O hard necessity of Law, what a Noble Youth are we compell'd to destroy. Then calling him to him, said, it only now remains, that thou be Crown'd for the Sacrifice. This Famous though unserviceable Victory, deserves a Crown : That I should set you free is not in my Power, but as much as I can do in favour of you, I will ; so that if you have any request to make to me before you Die, propose it. With these words, he put a Golden wreath on his Head, beset with Diamonds. Grant me therefore, said *Theagenes*, what I shall request, since you have promis'd it. - If I may not escape being sacrific'd, at least let me be Kill'd, by the Hand of your new found Daughter.

Hydaspes was stung at this motion, reflecting on *Chariclea's* request, which was like this, yet thought it not worth his while, nicely to search the matter : Those things, O Stranger, said he, which were in my Power, I commanded you to ask, and promis'd that I would grant : The Law

Law exacts, That the Slayer of the Sacrifice, be a Wife and no Virgin. But she has a Husband, answer'd *Theagenes* : You rave, said *Hydaspes*, and these are words of a person under Consternation of Death. The Fire has prov'd her free from Man : Unless you call *Merabus* here her Husband, nor can I guess how you could come to surmize so much, neither is he yet her Husband, but in Intention only : Neither shall he ever be, said *Theagenes*, if I know any thing of *Chariclea's* mind ; or as Divine Sacrifice, can fore-shew any future event. But Sacrifices, said *Merabus*, can give no Divination till they are Slain, and their Intrals laid open. Wherefore, O Father, you have rightly Spoken, that the Stranger raves with apprehension of Death. Therefore if you please, let some body take him to the Altar. *Theagenes* was accordingly led away : But *Chariclea*, who was a little relieved at his Victory, and conceiv'd better hopes ; when she saw him led again to the Altar, relaps'd into Sorrow. *Persina* comforted her, saying, it was yet possible for him to be rescu'd, if she would plainly and fully declare, what she demanded to know. *Chariclea* found there was no longer time for delay, and therefore freely began, to tell the principal parts of her Story. *Hydaspes* in the mean time, ask'd by his Officers, if there were any of the Embassadors yet answer'd ? Only the *Syeneans*, answer'd *Harmonias*, who wait with Letters from *Oroondates*. They

They are newly arriv'd, and bring matters of some moment : Let them also appear, said *Hydaspes*.

Accordingly they were brought, presenting the Letters which *Hydaspes* read, of these Contents :

To the Merciful and Fortunate King of the *Æthiopians*, *Oroondates*, Deputy to the Great King.

Since after Conquest over me in Field, you again overcame me in Clemency, restoring me to my Office, it will not seem strange, if you farther grant me a small request : A certain Virgin, as she was led along, became your Prisoner of War; that she was by you sent into *Æthiopia*, I am inform'd: Her I intreat you to restore to me, not only for her own sake, but her Fathers, for whom I would preserve her. He has travelled far in search of her, and was taken Prisoner during the War by my Garrison at *Elephantina* : He has therefore desired me to recommend him to your Clemency. You have him therefore amongst other Legates, such a Person as by his Aspect may be known to be Noble, and deserve what he shall beg at your hands. Send him therefore back to me pleased, and rejoice the heart of a disconsolate Father.

When *Hydaspes* had read this, he ask'd which was the Person amongst the Legates, who was
men-

mention'd in the Letters, who is in search of his Daughter : When they shew'd him the Old man, O Stranger, said *Hydaspes*, I will do all that *Oroondates* has desired : Ten Virgin Captives only we brought away, and whereas one of them is known not to be her, do you survey the other Nine ; and if you find her, take her. The Old Man fell down to embrace his feet, and surveying the Virgins, as they were brought before him, found not her amongst them ; therefore he sorrowfully said, None of these, O King, is she. I was ready to gratify you, said *Hydaspes*, you must blame your fortune if you cannot find her ; for you are free to satisfy your self that none other came with our Camp.

When the Old Man had bent his brows, and wept a while, he lifted up his Eyes, surveying the Company around, and of a sudden ran forth as if he had been mad. When he was come up to the Altar, taking off his Cloak, and twisting it like a Rope, he cast it about *Theagenes* his Neck, and cry'd out in all their hearing, I have found thee, O my Enemy, I have gotten thee, thou mischievous and accursed Man ! The Officers would have taken him off, but he would not quit his hold, till he had leave to bring him before *Hydaspes* and the Council ; to whom he address'd himself in this manner, O King, said he, this Man is the Robber that has taken away my Daughter even from the Temple of *Apollo*, and now, like a pious person, he kneels before
the

the Altar. All were astonish'd at what he said; not understanding the Words, but surpriz'd with the Action and Manner.

Hydaspes commanding him to speak more plainly, *Charicles* (for he was the Old Man) conceal'd the Truth concerning *Chariclea*, fearing lest if she were dead by the way, he should be troubled by her true Parents. But he thus briefly utter'd what could little harm him. I had a Daughter, O King, if you had seen how beautiful and surpassing in Wisdom, you would not blame my Sorrow. She led her Life in Virginity, and was Priestess to *Diana*, which is worshipp'd at *Delphos*. That Maid, this bold *Thessalian*, has stoln out of the Temple of *Apollo*, while officiating a Holy Embassage to that City; during the Celebration of our Festival. He must therefore be censur'd, to have offend'd your God the Sun (who is all one with our *Apollo*, and done Sacrilege on his Temple. A false Priest of *Memphis*, was also his Companion in this hainous Fact. I went to *Memphis* in search of them, which I suppos'd to be the place, whither *Calasiris* would go: When I arrived there, I found that he was Dead, and was inform'd by his Son *Thyamis*, of all that had befalln to my Daughter; wherefore you shall well perform the part of a King, in accepting the Deputies request on my behalf. Here he held his peace, and wept most bitterly. What say you to this, said *Hydaspes*, turning to *Theagenes*?

All

All that he has laid to my Charge (answer'd *Theagenes*) is true: As to him, I am a Robber, but to you, I have perform'd good Service. Restore therefore, (said *Hydaspes*) what is not your own, to become a pure Sacrifice to the Gods. Not he that did the wrong (said *Theagenes*) ought to make restitution; but he that has the benefit: Seeing therefore you have her, do you restore her, *Chariclea* is the Person, whom he also will own to be your Daughter. No man could longer contain himself: *Sysimathres* kept silence along time, notwithstanding he knew the whole Mystery, till it were bolted out by little and little: Then coming forth, he Embraced *Charicles*, and said, your Adoptive Daughter, whom I once deliver'd to you, is well, found, and prov'd to be Daughter to the King, which you your self, also well know. *Chariclea* also ran forth from the Tabernacle, like one distracted, without regard to her quality, or years, and falling at *Charicles* his Feet, said, O Father, no less dear to me, than my natural Parent, take what revenge you please upon me, notwithstanding, all the excuse that I have of the Gods, Commands for what I did.

Persina also turning to *Hydaspes*, said, assure your self, Sir, that it is so, This young *Grecian* is your Daughters Husband. The people were overjoy'd at the Discovery, though they imperfectly, understood it, or rather were Divinely inspi-

inspired, with the knowledge thereof. Contraries were reconcil'd to attend this Wonder; Sorrow being joyn'd with Mirth, and Tears with Smiles: The cruel Slaughter, which was every moment expected, turn'd into a Holy and Bloodless Sacrifice.

O Wisest of Men, said *Hydaspes* to *Sysimathres*, instruct us what we are to do? to decline the Sacrifice of the Gods, is Sacrilege, and to Kill the Innocent, and such as they favour, Impious.

Then *Sysimathres* (not in the *Grecian* Language as before) but in *Aethiopian*, to be understood of all, thus exprest himself. O King, said he, Darknes is sometimes thrown over the most discerning Understandings, to produce the greater joy. You ought long since, to have been sensible, That the Gods would not permit this Sacrifice, resolving to make your Daughter *Chariclea*, happy in all her desires; accordingly they have hither brought her Foster-father, from the midst of *Greece*: They have likewise sent Frights and Disorder to disturb the Sacrifices, as signifying, that more agreeable Offerings should be made: They have lastly shewn you, a Bridegroom for your Daughter; this *Grecian* Youth, whom they have with Miracles deliver'd. Wherefore let us obey their pleasure, and no more offend them with humane Victims, whose best Sacrifices, are Prayers and Obedience.

Sysimathres having said this with an audible voice

voice, *Hydaspes* took *Theagenes* and *Chariclea* by the Hand, saying, you who are present, and see that these things are come to pass, by the direction of the Divine Powers, whose will it is impossible to resist, since you also seem to approve their Choice, bear Witness to the Nuptials, which I here ratifie; which we will farther confirm by Holy Rites, and so let us fall to Worshiping our Gods. The whole Army, with redoubled Shouts and Clapping their Hands, exprest their consent to the match.

Hydaspes then approach'd the Altars, and ready to begin the Solemnities, said, O Sun our Lord, and Moon our Patroness: Since *Theagenes* and *Chariclea*, are by your good Will, declared Husband and Wife, I doubt not, but you will accept their Offerings, and suffer them to do Sacrifice in our Steads. Having thus said, he took the Mitres, the Ensigns of Priesthood, from his own and *Perfina's* Head, placing them on *Theagenes* and *Chariclea*. When this was done, *Charicles* call'd to mind, the Oracle deliver'd to him at *Delphi*, was now compleated, which foretold concerning this Young Pair, that they should arrive at a Soil parch'd with Heat;

*Where their prov'd Vertue, just rewards should wear,
And Snowy Wreaths from Sun-burnt Temples bear.*

Being thus Crown'd with Mitres, and vested with Priesthood by *Hydaspes*, the Ceremonies being

being now finish'd with lighted Torches by their sides, they were Born in Chariots, with Conforts of Flutes and other Instruments: *Theagenes* with *Hydaspes*, *Sysimathres* in another Chariot with *Charicles*, *Persina* in another with *Chariclea*: With Musick and Congratulations towards the City: Where the more retir'd Ceremonies appertaining to the Nuptials were to be perform'd.

FINIS.
